The Outlook

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BUSINESS AND THE ANTI-TRUST LAW

Great injury has been done to business, Mr. George W. Perkins declared last week, because the Republican party has failed to carry out a solemn pledge. Mr. Perkins, until recently a partner of Mr. J. P. Morgan, speaks with a first-hand knowledge of the methods of big combinations, and at the same time with the point of view of a public-spirited citizen. In brief, what Mr. Perkins said in his speech at Detroit, before the Detroit Board of Commerce, is as follows: For some twenty years the Sherman Anti-Trust Law has been on the statute-books. Since that time experience has shown that that law has not prevented monopoly nor secured fair play. The Republican party, the very party that has taken credit for passing the law, confessed in its last National Platform that that law was inadequate by promising to amend it. The Democratic party at the same time offered to amend the law, but in a different way. What the Republicans promised to do was, not to try to destroy big corporations, but to give to the Government power to master them and control them. On the other hand, the Democrats offered to do just the opposite. Instead of giving power to the Government to regulate big corporations, they proposed that the law should break up big corporations, and thus prevent them from becoming so strong as to be monopolies. In the Presidential campaign of 1908 these two views, the Republican and the Democratic, were contrasted. In particular, Mr. Hughes, then Governor of New York, argued that the Democratic way would be ruinous even if it were practicable; that the function of law was "to define and punish wrong-doing, and not to throttle business;" that honest industry "should not be put under prohibitions which mingle the innocent and the guilty in a common condemnation," and that the line of progress lay in securing "suitable publicity and supervision." In the election the people rejected the Democratic proposal to throttle corporations, and accepted the Republican proposal to supervise and regulate them. Now, after more than two years of Republican administration, nothing has been done to carry out the Republican pledge. Instead, the Republican party has seemingly adopted the Democratic plan which the people rejected. The only indication of anything in the direction of adopting the Republican plan of not throttling corporations but regulating them is supplied, not by the legislative or the executive branch, which was elected, but by the non-political branch, the judiciary, in the decision rendered by the Supreme Court in the Tobacco Trust Case. In so far as the Sherman Act is an attempt to strike at conditions which allow huge fortunes to be unfairly amassed, every honest man will approve it. But as it stands it does more than that; it throttles business. To attempt to drive the country back into the old conditions is to invite the return of old evils—"deceit and fraud in business, violent fluctuations in prices, the deliberate driving to the wall of weak concerns, and the eventual creation of monopolies by survivors." As it is now, no one knows what form of corporation is legal and what is illegal. What is needed is, first, the creation of a commission which can study this great question; and, second, the suspension of judgment and action against combinations until the commission reports. In general, the outcome should be such a law that men who want to undertake great industrial projects may collect their capital and then lay bare their plan, their capitalization, their methods, and their objects, and agree to submit statements to the Government in such a form that the Government can assure the laborer, the consumer, and the investor that the statements are complete and honest. This, in short, is Mr. Perkins's argument, and it is a strong one.

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It is in substance the position that The Outlook has again and again taken. Mr. Perkins is absolutely right in pointing out that the issue is clearly between strangling and regulating business. The Outlook believes, however, that Mr. Perkins has not gone far enough. Adequate regulation will require something more than publicity and certification; it will require sufficiently direct control by the Government to enable it to prevent undue increase in prices, undue lowering of quality, and undue diminution of product.

PUBLIC OPINION AND THE ANTI-TRUST LAW

It is altogether wholesome that such a man as Mr. Perkins, who is a business man intelligently interested in great economic questions, should discuss publicly such a problem as this of the Anti-Trust Law. If a law that affects all the people so greatly as the Anti-Trust Law cannot be intelligibly discussed by any but lawyers, it is, by that fact, a bad law. The New York "Evening Post" sneers at Mr. Perkins for venturing to speak about this law, because, forsooth, Mr. Perkins is not a lawyer. The "Evening Post" even takes a fling at President Maclaurin, of the Massachusetts Institute of Technology, for doing likewise. Of course the New York "Evening Post," in referring to a man in President Maclaurin's position, does not think it wise to be sarcastic, and has to content itself with being merely patronizing. What! it in substance exclaims, a scientist forget himself so far as to write on a legal subject, and in a financial journal! His article is "evidently put forth as of great weight on account of its author's scientific eminence;" it contains "much good sense," it is true, but "in its strictly legal points President Maclaurin seems to be walking on unfamiliar ground," which "is only natural." Of course, the "Evening Post" hastens to say, with the assurance of one who knows the sensitiveness of the scientific mind, President Maclaurin would not claim "scientific precision or authority for his views about combinations in the business world." The "Evening Post" simply warns its trusting readers against "the danger of being misled by names." The fact that Dr. Maclaurin is a scientist is likely to lead those who are less discriminating than the "Evening Post," which cannot forget its standing boast that its object is "to diffuse among the people correct information on all interesting subjects," to imagine that Dr. Maclaurin, the scientist, is to be heeded as if he were a lawyer. The funny thing about all this is that President Maclaurin has taken honors in the law, and has been dean of a law school. As a matter of fact, what difference does it make? President Maclaurin's article had exactly the same ideas in it when the "Evening Post" thought he was a mere scientist as it has now when the "Evening Post," to its consternation, has probably been informed by some amused reader that President Maclaurin is learned in the law. This idea that great public questions which involve legal principles shall be discussed only by lawyers, this sneering in "Evening Post" fashion at the ordinary American citizen's habit of forming opinions about difficult problems of public concern, this attempt to ridicule the practice which, to quote the "Evening Post's" own phrase, makes "every man his own jurist," is a species of snobbery that has characterized certain so-called intellectual circles in America, and has rendered them incapable of exerting the good influence on public opinion that, but for this moral defect, they would be especially fitted to exert. The Outlook welcomes such a discussion of a great public question as Mr. Perkins's speech, as it welcomes the discussion of such questions by the farmers around the stove in the village grocery, for the same reason that the "Evening Post" disdains them both—namely, that they bring to these intricate questions the common sense of many minds, and subject public policies to the scrutiny of those whom those policies will most deeply affect. Let us rid ourselves of the notion that the law exists for the lawyers. If the Sherman Anti-Trust Act, as interpreted by the Supreme Court, is too intricate for public discussion, it is too intricate to be law at all.

PRESIDENT TAFT ON CONSERVATION

In the course of his trip across the continent, President Taft reached Denver last week. There he faced an immense audience, assembled in connection with the Public Lands Convention. The delegates to this gathering were for the most part decidedly hostile to the policy of Conservation. They represented those people whose thought is for immediate profit to themselves and their neighbors rather than ultimate good to the whole country. Before the President's arrival they had adopted a resolution condemning the idea that the

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Government as trustee for the whole people should own natural resources and lease them to users. When Mr. Taft faced his audience, that question, so far as those present were concerned, was settled. It is characteristic, however, of Mr. Taft, when he has something to say that he knows other people will not agree with, to choose as an occasion for saying it one where there will be plenty of such people present. So, on this occasion, he emphatically and explicitly declared his belief in the leasing system, and told his audience frankly that in opposing it he thought they were wrong. The President's willingness to say the unpopular thing is, paradoxically, one of the reasons why he has won for himself wide personal popularity. In this same speech the President reiterated what he has said at other times, that he would like to see provision made for the appeal of land cases from the decision of the Interior Department to the courts; and that he would be willing that the control of the water power sites be handed over by the Federal Government to the States, with certain restrictions as to the disposal of the rights in such water powers. With regard to the question of leasing, the President is clearly right; with regard to the other two matters The Outlook believes that the President is as clearly wrong. On these two points the position of The Outlook has been repeatedly stated. Appeals from the decision of the Interior Department in land cases would constitute a grave danger to public rights, for it would impair the efficiency of what is really an administrative function. The Secretary of the Interior is a trustee for the people, and claimants for the property that he holds in trust have only the rights that the people through him wish to concede. To give such claimants a right to appeal to the courts would be to give them something to which they are not in any way entitled. As to water power, the very fact that it would be necessary in making the grant to the State to hedge it about with restrictions and to require guarantees from the State is enough to show that the Federal Government should keep those power sites in its own control. The people have had a very severe lesson in this matter by the loss of enormous areas of overflowed lands, and that one lesson should be enough. There is probably no other one natural resource that is so valuable as the water powers of the Nation, and any public servant who would allow them to slip from popular control would not have an enviable place in history.

THE VICE REPORT AND THE MAILS

When there first appeared an item in the newspapers to the effect that the Chicago Post-Office had barred from the mails the report of the Chicago Vice Commission, we found it difficult to believe it. The report in question reached The Outlook through the mails, and has been the subject of editorial comment. It was prepared by an official body appointed by the Mayor of the city, and authorized by the Council. The composition of this Commission is well described as follows by the Chicago "Daily News:"

> Its chairman was Dean Walter T. Sumner, an Episcopal clergyman and a member of the Chicago Board of Education. Its secretary was Edwin W. Sims, at the time of the preparation of the report United States District Attorney for this district and an effective enemy of the white slave traffic. Among its other members were President Harris of Northwestern University, the Rev. E. A. Kelly, the Rev. F. W. Gunsaulus, Professor Graham Taylor, Professor Charles R. Henderson of the University of Chicago, Chief Justice Olson of the Municipal Court, and Judge Pinckney of the Juvenile Court.

To this Commission all decent citizens are under real obligations for its modest and yet fearless and incisive treatment of the dreadful evil of sexual immorality in its worst form. On the ground that this report comes under the category of matter that may be regarded under the postal laws and regulations as unmailable, it has been excluded from the mails. It is true that the Assistant Attorney-General of the Post-Office Department has been instructed to communicate with the Commission in order to arrange, if possible, for its restricted distribution. But this action does not alter the fact that this report, sent out by a commission of men of high standing, for purposes of imparting needed information regarding a great public question, has been treated as if it were the product of pruriency. To bar such a report from the mails on the ground that it is indecent is one of the surest ways to work for indecency. When the novelist, even with the best intentions, turns to these gross and terrible forms of evil for material in the writing of fiction, he is doing something that may be, and usually is, contrary to public policy. On this point The Outlook differs from those good men who argue that, since these evils have grown

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partly because they have been kept secret, good will come from picturing them in novels. While differing in this particular, The Outlook agrees most emphatically with such men that it is necessary at the proper time and through the proper medium to speak frankly; and that, because of a false delicacy, to refrain from speaking, and, above all, to penalize those who, when they do speak at the proper time and through the proper medium, speak fearlessly, is to defeat the very end aimed at. Oliver Wendell Holmes stated the case as follows:

> There is no subject, or hardly any, which may not be treated at the proper time, in the proper place, by the fitting person, for the right kind of listener or reader. But when the poet or story-teller invades the province of the man of science, he is on dangerous ground. Science is decent, modest, does not try to startle but to instruct. The same scenes and objects which outrage every sense of delicacy in the story-teller's highly colored paragraphs could be read without giving offense in the chaste language of the physiologist or the physician.

The Outlook has only commendation for every intelligent effort on the part of the Post-Office authorities to bar from the mails matter that is subject to even a reasonable suspicion of being obscene; but the report of the Vice Commission cannot by any stretch of interpretation come under this category. It is no reflection on the postal authorities to say that such a commission as that which made this report can be trusted more fully to exercise discrimination as to what is legitimate or not on this subject than an officer or employee of the Postal Department. To refuse the use of the mails to such a report as this of the Vice Commission is an action which is of itself a benefit to the unchaste and vicious.

THE TOBACCO MONOPOLY

The huge profits secured through monopoly are illustrated by the history of the Tobacco Combine or Combination. As the Hon. Herbert Knox Smith, Commissioner of Corporations, shows in his just published report, that Combination three years ago controlled four-fifths of the whole domestic tobacco industry, except cigars, and from 1904 to 1908 the average profit was nineteen per cent, or $31,200,000 a year. But the earning power of such control appears even more strikingly in particular branches. In the snuff business, for instance, the Combination had ninety-six per cent—that means almost a complete monopoly—of the whole business; in 1910 the common stock of the snuff company, originally all "water," paid twenty-seven per cent in dividends. In the highly controlled "smoking tobacco" business, the average earnings of its important factors increased in 1908 to no less than fifty-five per cent. Now, on the other hand, in the cigar business, of which the Combination controls not over fifteen per cent, the rate of earnings has never gone higher than nine per cent. The result of the Spanish War tax on tobacco products throws light on the power of monopoly. That tax was imposed in 1898. Prices rose in consequence. Three years later the tax was reduced to its former basis. Did the Combination's prices come down? It was actually able to continue them on the higher level. It thus absorbed, as the Commissioner points out, practically all the benefit of the reduction, adding millions yearly to its income. Here certainly is the difference in the effect of taxes on monopoly and on non-monopoly in industry. What benefit did the consumer get from monopoly when the tax was removed? Instead of benefiting him, the removal of the tax was made to benefit almost solely the monopoly. So much for earning power—the first feature to strike one in the Tobacco Combination. Excessive capitalization is the second feature. The Combination's capitalization is much greater than its actual investment, the difference being in the value called "good will." The Bureau of Corporations finds no less than $84,000,000, out of a total of $148,000,000 entered as "good will," to be over-capitalization. A third feature to be noticed is that, through adroit and frequent adjustment of the Combination's securities, a very large part of its great earnings have gone to a small group of insiders. These insiders have throughout controlled the voting power. Perhaps nowhere have we a more startling example of the advantages of monopoly than in the Tobacco Combination.

THE AUSTIN DISASTER: CRIMINAL NEGLIGENCE

Now that the first feeling of horror for the loss of life has so far passed that one can look calmly at the circumstances attending the calamity in northern Pennsylvania last week, the question arises, Who is responsible? Governor Tener promises that there shall be a thorough investigation by the State, and that justice will be done "to these poor people who have

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lost their dear ones and their homes." It is to be hoped that the investigation will not only include all the circumstances connected with the history of this particular dam, but that it will take up searchingly the broader question as to who is responsible for the safety of all the dams in the State. Other States also should be incited by the devastation caused in this case to find out just what steps each State has taken to enforce the safety of all dams which might possibly be future causes of disaster. It should be the duty of every State Engineer through his department to inspect and report on every such dam. With such inspection and with the enforcement of measures of safety where needed, and with the punishment of neglect and failure to comply with the law, it should be impossible for such calamities to occur as that at Johnstown, and that the other day at Austin. Engineering, and especially that kind of engineering which deals with the construction of dams, is as near an exact science as any mechanical and physical work can be. It is true that there are complicated and intricate problems connected with dam-building, but these problems are perfectly capable of solution by modern engineering skill. It would be wrong to attempt to forestall the results of the investigation, but certain facts at least should be known. Although the loss of life was at first exaggerated, about a hundred people were swept to death by the rush of nearly two hundred million gallons of water which burst an outlet for itself through the superstructure of the dam. Now, it is a startling but noted fact that over a year and a half ago this very dam over Freeman's Run was known to be in a dangerous condition. The people in the valley were greatly disturbed about it, and the owners of the dam were also aware of danger, for they took the unusual course of blowing out by dynamite a great hole in the upper part of the dam, so as to afford immediate relief from the tremendous pressure caused by what they recognized to be too large a volume of water for the strength of the dam. According to statements made by the "Engineering News" after investigation, when the immediate danger was over, the owners received recommendations from an engineer for the strengthening of the structure, but these recommendations were never carried out; the only thing done was to build up partially with concrete the hole which had been dynamited in the dam—and thus to restore the pressure. This work was near the point of completion when the disaster of last week took place. The "Engineering News" also reprints an article which appeared in its columns in March, 1910, describing the panic at Austin in the previous January, and the technical details of the attempt to save the dam. The editor of the "Engineering News" points out that it is quite wrong, when such a disaster occurs, to jump to the conclusion that no engineer is reliable and that no dam is safe, and answers the question as to why, then, such calamities do occur, by declaring that it is because "too frequently those who build these structures buy just as little engineering just as cheaply as they possibly can." These are the words of a recognized authority, and if they are correct it is startlingly evident that the State, and if need be the Nation, must intervene to stop this sort of economy in money and waste in life. The ultimate responsibility is with the people acting through their Government. Whether the original fault was or was not with the owners of the dam, the negligence which makes such a disaster possible is none the less criminal because it may ultimately rest on the State itself.

WILLIAM ELEROY CURTIS

Last week William Eleroy Curtis died. He was sixty-one years old, a very widely known correspondent, and a good type of the clean man in newspaper life. His early experiences read like a boy's book of adventures. A generation ago he went with a party of Pinkerton detectives to Missouri in pursuit of notorious bandits, who murdered all his companions. Then he accompanied General Custer in that officer's expedition against the Sioux Indians, and was the first to tell of the discovery of gold in the Black Hills. Then he had a no less interesting experience among the Ku Klux of the South, who finally offered a reward of $5,000 for him, dead or alive. The only break in Mr. Curtis's long life as a reporter came when he accepted President Arthur's offer of the secretaryship of the South American Commission. This led to his appointment as Director of the Bureau of American Republics. In his busy life Mr. Curtis commented on the actions of many men and the conditions in many nations, as may be gathered from the titles of some of his books: "A Life of Zachariah Chandler," "The True Thomas Jefferson," "The True Abraham Lincoln," "The United States and Foreign Powers,"

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"Capitals of Spanish America," "The Land of the Nihilist," "The Turk and His Lost Provinces," "Modern India," etc. Mr. Curtis was long the "star" correspondent of the Chicago "Record Herald," and to the day of his death worked as strenuously and successfully as ever. His articles found appreciative reading, for they were, first of all, informative concerning matters which ought to be generally known but which are not; they also emphasized "uplift" and betterment, either with persons or peoples; and finally, though the most prolific of reporters, Mr. Curtis's "copy" was never dull. He put into his profession exactly what it needs —vigor, virility, vivacity.

ADMIRAL SCHLEY

Rear-Admiral Winfield Scott Schley, who, with Admirals Dewey and Sampson, was one of the three great popular naval heroes of the Spanish War, died last week in New York of apoplexy, in his seventy-second year. He fell to the sidewalk just as he was leaving his club, thus ending in a tragic manner a life which already had some elements of tragedy in it. He became a National figure at the battle of Santiago when Admiral Cervera's Spanish fleet was totally destroyed by the ships of Admiral Sampson's fleet in one of the most dramatic naval combats of history. The plans by which this victory was won were made by Admiral Sampson, who had skillfully "bottled up" Cervera's ships in the harbor of Santiago by blockading the harbor's mouth. Short of coal and provisions, Cervera in desperation finally ventured out in a hopeless attempt to escape. Admiral Sampson was several miles away during the short but terrible conflict, and did not get back with his ship until the fighting was over. In his absence Admiral Schley was the officer of highest rank. These unusual circumstances led to a dispute that shook the country, although, like many disputes, it was about a wholly unimportant detail. Admiral Schley and his friends claimed that the glory of the victory was due to him; Admiral Sampson's partisans with equal ardor demanded that the glory be assigned to Sampson. As a matter of fact, the glory was the exclusive property of no one person, but belongs to all the officers and sailors of the ships engaged in the blockade and battle, to the navy which produced these men, and to the country which produced such a navy. During the battle Admiral Schley navigated his ship in a great loop which at first took him out of range of the Spanish guns and afterwards brought him in range. He and his officers asserted that this loop was a necessary and skillful maneuver; made in order that his ship, the fastest of the fleet, might head off some of Cervera's escaping vessels. His critics accused him of cowardice in making this loop, but we believe that history will concur in the belief that in the battle he was self-possessed and encouraged his men to fight courageously. We have no doubt that history will also, and very properly, record the victory at Santiago as Admiral Sampson's, in spite of the unfortunate claims put forth on behalf of Admiral Schley, just as it records the victory at Waterloo as the Duke of Wellington's. Wellington was miles away when Waterloo was won, but his were the plans, the preparations, and the spirit of invincible courage that won it. Sampson's was the controlling mind and spirit at Santiago, but that ought not in the least to lessen the gratitude of the country to the men who served under him and co-operated with him.

JOHN BASCOM

In the very interesting chapter of autobiography which Senator La Follette publishes in the current number of the "American Magazine" he says of Dr. John Bascom, then President of the University of Wisconsin, that he was "the embodiment of moral force and moral enthusiasm," and in advance of his time "in feeling the new social forces and emphasizing the new social responsibilities." His teaching animated and inspired hundreds of students who sat under him, and Senator La Follette defines the special service of Dr. Bascom as giving to his students "a proper attitude toward public affairs," and declares that his work in the class-room, and his addresses to the students on Sunday afternoons, he counts among the most important influences in his life. These words were reiterated by many students of Williams College when they saw the announcement of Dr. Bascom's death at his home in Williamstown, on Tuesday of last week, in his eighty-fifth year. He graduated from the College in 1849, was Professor of Rhetoric 1855–74, and from 1891 until 1901 was Professor of Political Economy. He was subsequently President of the University of Wisconsin for thirteen years, and aided greatly in bringing that institution and the

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State of Wisconsin into relations between the commonwealth and its university which, in this country at least, were novel in their intimacy of interest and service. On his retirement from the presidency of the University of Wisconsin, Dr. Bascom returned to Williamstown, and spent the latter years of his life in retirement, but he never relaxed the powerful grip of his clear and penetrating intelligence in educational and public affairs. He was one of a group of teachers at Williamstown in the sixth and seventh decades of the last century, including Dr. Mark Hopkins and Professor Arthur L. Perry, who were not only students in their various fields, but thinkers of original force, and stimulating teachers. The fervor of Dr. Bascom's moral convictions, the energy of his spirit, and the incisiveness of his style, made him a power in the intellectual development of many young men; and the impulse which he gave to an independent intellectual life and to moral enthusiasm was a determining element in the career of many Williams graduates. He was the author of a number of volumes notable for vigor, freshness, and strong personal force. At the luncheon at the inauguration of President Garfield, the presiding officer, in introducing Dr. Van Hise, President of the University of Wisconsin, characterized Dr. Bascom as one of the most inspiring teachers that any American college has ever had, adding: "I am sure that we shall take this opportunity of remembering that Dr. Bascom has just celebrated his eightieth birthday, and that neither in body nor in mind has there been any recession of that burning energy and that piercing insight which made him a leader in our thought a generation ago."

THE BOMBARDMENT OF TRIPOLI

In its war with Turkey Italy desires to avoid useless bloodshed. Accordingly, after the arrival of its ships, it ordered a delay until Monday of last week before bombarding the outer fortifications of the port and city of Tripoli. The period of delay expired. The commander of the Turkish forces still refused to surrender. Thereupon Vice-Admiral Faravelli, commanding the Italian North African squadron of battleships, cruisers, torpedo-boats, destroyers, and transports, instructed the commanders of the vessels at the port of Tripoli to attack the outer fortifications but to respect the inner forts, the mosques and other city structures. This was done, and elicited the first sign of life from the forts. They returned the Italian fire, but their shots fell short of the ships. The action must thus have resembled a shooting-match rather than a fight. Of course every one knew that it would be a "walk-over" for Italy. But, however easy the navy's task, now that the Italians have landed, that their flag waves over Tripoli, and that a Governor has been appointed, there comes the army's task—a very different thing. During this week Italy purposes to land a first force of nearly forty thousand men—a feat to be noted in the history of war. The Italian equipment includes provisions of all kinds, landing-boats, movable camps, hospital ships, and field hospitals. No less than sixty steamers, ordinarily engaged in emigrant traffic, have been made over to carry troops. Some observers think that the proposed army of occupation is greater than the force required; but those who know best about the difficulties in the way do not. In any event, Italy has learned wisdom by her disastrous experience in the Abyssinian wars (1887-8, 1893-6), and prefers to send a brigade too many rather than to run the risk of being a company short. The North African squadron also covers the important Tripolitan ports of Benghazi and Derna. From Derna northeastward Italian vessels are cruising, ready to face any attack from Turkish ships issuing from Syrian or Asia Minor harbors. The sea from the island of Crete to Greece, together with the Ionian and the Adriatic Seas, is being patrolled by a torpedo flotilla under Vice-Admiral the Duke of the Abruzzi. No sooner had war been declared than, with a Garibaldian swiftness, he captured some Turkish craft off the harbor of Prevesa, on the Adriatic just north of Greece, and the southernmost point of Albania. He is therefore more than ever a popular hero.

THE MAP OF NORTH AFRICA

On the next page we print a map of North Africa. We wish we might print it in color. A French color is now spreading westward from Algeria over Morocco. A German color is about to overlay some of the French in the French Congo. And last week Italy began to paint out the Turkish color in Tripoli—the last Turkish color in Africa, for Egypt and the Sudan are now emphat-

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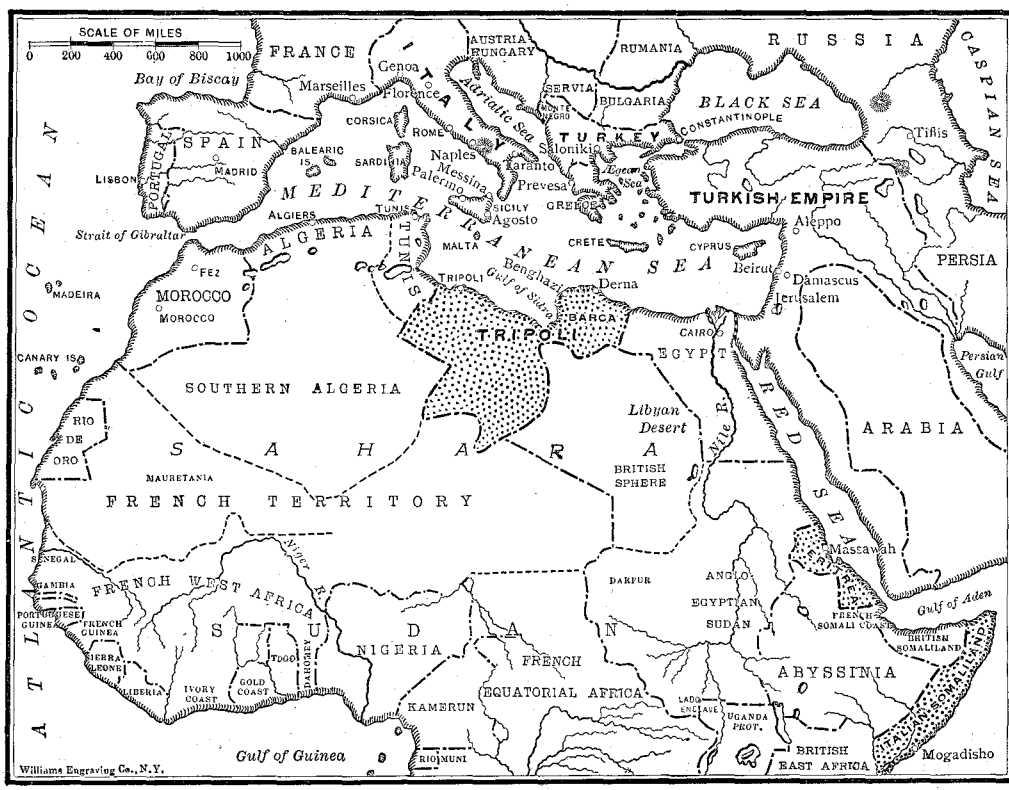

THE MAP OF NORTH AFRICA

Tripoli, the scene of the present hostilities, and the Italian colonies in Africa are indicated by dots

ically British. In connection with Italy's venture on the Mediterranean shore it is interesting to note what the French have already done under somewhat similar conditions on that shore. In 1830 France captured the port and city of Algiers, then a community not larger than is the city of Tripoli to-day. Ten years later the French were mostly restricted to the coast towns. Not until twenty years after this could the French announce that their conquest of Algeria was complete. Will it take the Italians as long to conquer Tripoli? As to government, the French have established so good a government in Algeria that it appeals not only to the white colonial but to the darker Berber—the native of the whole Barbary coast. As to industry and trade, France has made of Algeria by far the most profitable of her colonies, and in many respects a model for other colonies. Nowhere is there a finer example of the replacing of savagery by civilization. In 1881 France secured control of Tunis, lying between Algeria and Tripoli. Of this act Italy was frankly envious, as well she might be. Tunis is nearer to Italy than it is to France. But that was not all. There were, and there are, in Tunis many more Italians than Frenchmen. Italy's desire for Tunis was strong enough to elicit from Bismarck in 1877 the statement that neither Germany nor Austria would object to an Italian occupation. But the crafty Chancellor, wishing to force France and Italy apart, said the same thing to France as regards a French occupation. The latter took place, and Italy's consent was finally obtained by a treaty with France in which France fully recognized Italy's right to have Tripoli. Though for a generation the Powers have sanctioned Italy's pacific penetration of Tripoli, the Italians there number less than five thousand, while in Tunis they number over a hundred thousand. The large-minded character of the French protectorate is shown by the fact that the Italians in Tunis have their own schools, and newspapers in their own language, and apparently as many opportunities for livelihood as though the country were theirs. We trust that a similar breadth will characterize the Italian Government in Tripoli. As in Tunis, there are remains in Tripoli of the long-ago Stone Age and of

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conquests, Phœnician, Carthaginian, Greek, Roman, Arab, Turkish. As Rome's heir Italy should feel a special pride in restoring the Regio Tripolitana, so called because of the three chief Tripolitan cities which, in Roman times, were leagued together. It is to be hoped that last week's bombardment did not destroy the twelve Greek Doric columns in the principal mosque of the city of Tripoli, nor the Roman triumphal arch erected in honor of Marcus Aurelius and his son Lucius Verus, nor the six graceful minarets which give picturesqueness to the place. Turning from city to country, one has a right to expect that Italy will reproduce in Tripoli the prosperity enjoyed under the Roman Empire. The two crying economic needs are harbor improvements and the reclamation of desert lands. Italy doubtless hopes that these things, together with greater caravan trade facilities, may one day make Tripoli as profitable to her as she was once to Rome and as Algeria is to-day to France. Italy has indeed a special spur to this end from the fact that her existing African colonies have cost her sadly in men and treasure. Eritrea is a stretch of territory bordering the Red Sea, extending about seven hundred miles from British Sudan to French Somaliland, having an area of nearly fifty thousand square miles and a largely nomadic population of half a million. The other Italian colony in Africa, Italian Somaliland, lies just south of the Gulf of Aden and British Somaliland; it is about a hundred and forty thousand square miles in area, and has a population of, say, four hundred thousand. Tripoli, on the other hand, has an area as large as Illinois, Kansas, and Texas together, a million population, and a more merciful climate than that of eastern Africa.

RUSSIA'S NEW PREMIER

Vladimir Nikolaievitch Kokovtsof, the Russian Minister of Finance, who has been appointed to the place made vacant by the assassination of P. A. Stolypin, is a direct descendant of the Russian boyar Fedor Ivanovitch Kokovtsof, to whom Michael Romanof, the first Emperor of the reigning house, gave a large estate in the province of Yaroslav, nearly three hundred years ago. His family, therefore, is nearly as old as that of the Czar whom he serves. He was born in 1847, and received his higher education in the Imperial Alexandrofski Lyceum of St. Petersburg, an institution devoted mainly to the training of young noblemen for the service of the State. He began his public career as assistant to the Chief of the Prison Administration, but he soon became connected with the Council of the Empire, and was gradually promoted from the position of Assistant State Secretary in the Economic Department of that body to the General Secretaryship of the Council as a whole. His interest in economic and financial problems and his skill in dealing with them finally attracted the attention and won the confidence of his official superiors, and in 1901 he became Associate Minister of Finance under Count Witte, and was made president of a commission appointed to investigate the economic condition of the central provinces, and to ascertain the reasons for the progressive impoverishment of the agricultural population in that part of the Empire. Subsequently he acted as president of another Imperial commission organized for the purpose of studying the life and circumstances of factory operatives and laborers in foundries and mills. In 1903, when Count Witte became President of the Council of Ministers, Kokovtsof assumed the direction of Russian monetary affairs, and on the 18th of February, 1904, he was made Minister of Finance in Witte's place. He showed great ability in providing funds for the war with Japan, and by means of foreign and domestic loans, made at rates of interest ranging from 3.6 to 5 per cent, he raised more than 1,331,000,000 rubles (approximately $665,000,000) in less than fifteen months. By prudent and skillful management he has greatly improved Russia's credit abroad. He has not done much to better the economic condition of the agricultural peasantry, but the impoverishment of the latter is due mainly to causes over which the Minister of Finance has no direct control. In November, 1905, by appointment of the Czar, he became a member of the Council of the Empire, and since 1909 he has acted repeatedly as Prime Minister during the illness or temporary absence of Stolypin. He has written more or less upon financial and other subjects, and, apart from his voluminous report on the economic condition of the central provinces, he has published two books of some importance.

THE NEW PREMIER'S POLICY

In his political views Kokovtsof is believed to be more liberal and tolerant than Stolypin was, and less inclined to sympathize with the aims and purposes of the

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reactionary party. He is susceptible, moreover, to influences and considerations that hardly affected his predecessor at all. Stolypin did not care much for the approval or disapproval of the outside world, and pursued his "blood-and-iron" policy of repression regardless of foreign opinion. Kokovtsof, on the contrary, as Minister of Finance, has been forced to take that opinion into account, because he has had to borrow large sums of money abroad in order to meet Russia's urgent financial needs. Public opinion in western Europe, therefore, is likely to affect his administration more than it affected the administration of Stolypin, even in domestic affairs. Kokovtsof never wholly approved the nationalizing policy which Stolypin favored, and which found expression in the partisan cry of "Russia for the Russians," and he is likely to assume a much more tolerant and conciliatory attitude toward the Finns and the Poles—and possibly the Jews—than that taken by his predecessor after the suppression of the revolutionary movement. For these and other reasons, his accession to power is generally regarded in Russia as a change for the better. The new Premier, however, is a conservative and a monarchist, rather than a liberal, and his opinion of representative institutions of the West European type was emphatically expressed in a speech that he made in the Duma in May, 1909. "Thank God," he then exclaimed, "we haven't got a Parliament!" His meaning, of course, was that Russia had no Parliament with plenary powers, and that her representative institutions gave the people no real control over national affairs. The greatest boon that the new Premier could confer upon the people would be the complete and final abolition of government by martial law; but it is doubtful whether he would regard this reform as expedient, under existing conditions, and still more doubtful whether he would have power to bring it about even if he favored it. The higher bureaucratic officials of Russia have ruled for more than thirty years by means of martial law, and have become so accustomed to the free exercise of discretionary power that they would find it difficult, if not impossible, so to change their methods as to make them conform to the provisions of the civil code. They would strenuously oppose, therefore, the substitution of civil for martial law, and with the aid of the reactionary party and the high nobles they might be strong enough to overthrow any Prime Minister who should advocate it. The present conditions do not indicate any radical change in Russian administrative methods. The attitude of the Constitutional Democrats toward the new Premier is one of expectant attention. They hope for a new régime, but they have little faith in appearances or professions. They say, as the leader of the Octobrists said in the Duma, "Reforms are needed, reforms have been promised, and—we wait."

MANNERS AND BUSINESS

A host of business men in the United States seem to be under the impression that there is some antagonism between business effectiveness and good manners, although it is a noticeable fact that as business increases in dignity and importance the standard of manners steadily rises, and that in the great banking houses which have world-wide business relations, as a rule, one meets with courtesy and good breeding. It is a characteristic of the Japanese that, in the modern system of business education which they have worked out with so much care, side by side on the walls of the school-rooms with the maxims of prudence and industry are hung the maxims of good manners. Some Americans revolt at, or affect to despise, any relic of the old-time courtesies of trade, and practice the art of doing business with the fewest possible words and with no manner at all. At a recent dinner of the American Manufacturers' Association a visitor from South America made a few remarks which ought to be widely printed throughout the United States. "I do not know," he said, "whether we of the Southern Hemisphere are more courteous, but we cannot stand the brutal way you Americans address us in your letters. You are not courteous. When you ask for an order, you treat us as if we were half civilized and ignorant, and still you wonder why you do not get more trade in our country." This is frank, and is a searching criticism which business men would do well to heed. The lack of manners in personal intercourse shows itself in correspondence. The language is reduced to the lowest possible terms, and these terms are abbreviated. A business communication of this type reads somewhat like this:

Gents:

Y'r's rec'd; contents noted; mdse shipp'd as order'd Y'r's

This is neither shorthand nor English. It is a mongrel dialect, and any business man

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ought to be ashamed to send his correspondence out in this form. The additional time required to put such a communication into good English is hardly appreciable; the difference in the spirit of business, and, above all, the difference in the attitude of the men whom Americans are trying to get as customers, would be of immense importance. A good book on business etiquette would be a valuable publication.

THE WAR AND ITS POSSIBILITIES

The war between Italy and Turkey may be described as a local disturbance with an immense historical background and great possibilities of extension. It opens the latest chapter in the long story of the struggle between Mohammedanism and Christianity. It may be more accurately described as one of the picturesque sequels of the strife which began with the western movement of Islam; the most pictorial episodes in the long conflict were the Crusades and the Moorish conquest of Spain; its most critical contact, the battle of Tours, the Gettysburg in the great struggle between Europe and Asia. The Turks, although inferior in great personal qualities to the Arabs, have possessed the organizing force which the Arabs lacked, and the wave of conquest which they set in motion hundreds of years ago has very slowly ebbed.

So late as the beginning of the sixteenth century, the Mediterranean was under Mohammedan rather than under Christian control; the northern coast of Africa knew many rulers, but they were bound together by a single creed, and the Sultan was their overlord. To-day the Sultan's weakest arm is his fleet. Three hundred years ago his strongest arm was the informal, irregular navy composed of corsairs, which practically levied tribute on the whole world; and it was near the close of the sixteenth century that there was introduced into the English liturgy a prayer beginning, "O Almighty and Everlasting God, our Heavenly Father, we thy disobedient and rebellious children, now by thy just judgment sore afflicted and in great danger to be oppressed by thine and our sworn enemies, the Turks." At the end of three centuries the "turban'd Turk," who at the beginning "beat a Venetian and traduced the State," is on the defensive, though the burden of sins of national selfishness, greed, and cupidity is probably evenly divided among all countries.

The Turk is paying for his long and gross neglect of the duties of government in the dependencies of which he has been for centuries the overlord. His only good excuse for holding these countries would have been thorough administration of affairs for the benefit of the native classes. This has never happened under Turkish rule, and it must be confessed that it has not happened under Christian rule until within the memory of living men. One by one, through the weakness of the central power of the Empire and through maladministration, the ancient centers of civilization along the northern shore of Africa have been lost. The great centers of historic action of the Phœnicians, the Carthaginians, and later of the Romans, and the northern races which conquered northern Africa, have passed out of Turkish hands, until Tripoli is the last remnant of what was once a great and powerful Mediterranean empire. The American bombardment of Tripoli in 1803, and the signing of a treaty of peace between this country and Tripoli in 1805, and with Algiers in 1815, were followed by the French occupation of Algiers in 1830, of Tunis in 1881, of Morocco in the present year. The fall of Tripoli will complete the process which has transferred the African coast of the Mediterranean from Mohammedan to Christian influence.

As a justification for this sudden declaration of war and invasion of Turkish territory, the Italian Minister of Foreign Affairs has published Italy's case against Africa, beginning with the statement that the conflict is only the epilogue of a long series of vexations and abuses by the authorities of the Ottoman Empire. The Italian Government has received many complaints from many parts of the Empire asking for relief from unjust impositions against which protests have been of no avail: a statement which the whole world will be ready to accept, for through many decades of diplomatic experience the Sublime Porte has developed a perfect genius for evasion and delay. The Italian Minister enumerates many instances of arbitrary interference with Italian merchants, engineers, and steamship companies; insults and assaults against members of the Italian consular service; acts of oppression committed by Turkish war-ships in the seizure of Italian ships, and the refusal to make good the damages inflicted; consequent

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heavy losses in Italian commerce; the official boycotting of the Bank of Rome in Tripoli; the denial of all requests from Italy for concessions for archæological and mineralogical missions there; finally, the Minister charges the Ottoman Government with having established "a system and programme of preconceived hostilities" against Italian interests in the Ottoman Empire generally and in Tripoli especially.

The failure of the Turkish authorities to maintain order and protect the life and property of foreigners in Tripoli may justify some form of invasion, and there seems little doubt that efforts to induce the Sublime Porte to rectify abuses have failed. On this ground there is some justification for the war so precipitately opened against the Turks. There is a familiar Arab proverb to the effect that "Grass never grows where the hoof of a Turkish horse has trod." If the war can be localized, it is not likely to be long or costly either in life or treasure, and the passage of the possession of Tripoli into the hands of the Italians would undoubtedly greatly contribute to the peace of the country and the welfare of its inhabitants, native as well as foreign.

The moral issue involved in this war is by no means clear. The world does not know with sufficient definiteness the provocations which Italy has received through her subjects; nor does the world know the steps which the Italian Government has taken to secure redress and amendment. But one violation of ethical principle and honor among nations stands out clearly, and that is the flagrant violation of treaty provisions. In this, Italy does not stand alone. The Conference of Berlin in 1878 guaranteed the integrity of the Turkish Empire, although it gave the Italians the right of "pacific penetration" into Tripoli. That provision was disregarded by Austria last year when it seized Bosnia and Herzegovina. Following the lead of Austria, Italy, in now taking possession of Tripoli, acts in a manner contrary to the principles of international law and cynically disregards the fundamental principles of honor among nations.

It is impossible to predict the outcome of a struggle which may be confined to a small territory and result in practical benefit to all concerned, but which may be broadened, on the other hand, to involve other Powers of the first rank; for Germany, Austria, and Russia may seek and find opportunity to lay hands on some part of an enfeebled empire.

SHAM DEMOCRACY

The title of Mr. Childs's book, "Short Ballot Principles," is not a sufficient introduction of it to the reader, for the short ballot is only one step, though an important one, in the substitution of real for sham democracy, and nothing less than this substitution is the aim of Mr. Childs.[1] The theme of his book he states in the following sentence (the italics are his):

No plan of government is a democracy unless on actual trial it proves to be one. The fact that those who planned it *intended* it to be a democracy, and could argue that it *would* be one if the people would only do thus and so, proves nothing—if it doesn't "democ" it isn't democracy!

Our present system is a sham democracy. The people do not select their rulers. They only elect between rulers recommended to them by rival oligarchies.

The people cannot meet in mass-meeting and legislate directly. The community is too large and too complex. Town-meeting methods do not serve. So the people organize in parties. Representatives of the parties meet in conventions to nominate candidates. But these conventions are too large and too heterogeneous to select the candidates. They refer the selection to a committee. But a committee extemporaneously called together for the day has not the necessary knowledge to select a dozen or twenty men from different parts of a State to perform duties so widely differing as those of State Engineer, State Treasurer, Judge of the Supreme Court, and the like. The committee follows in the main the counsel of a leader who has come prepared, after much correspondence, to propose a ticket that will win. Thus the candidates proposed by the boss are voted on by the committee, approved by the convention, and submitted to the people. With the selection of these candidates the people have had little or nothing to do. Their function is to choose between the candidates submitted to them by the different parties.

There are, however, some clumsy and ineffective methods adopted to reduce somewhat the evils of this oligarchic system.

In an important election popular sentiment may prevent the boss from proposing a distinctly unpopular candidate, or may even compel him to acquiesce in the nomination of a popular candidate whom he disapproves. Thus it forced the nomination of Mr.

[1] Short Ballot Principles. By Richard S Childs. Houghton Mifflin Company, Boston

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Cleveland on the Democratic machine and of Mr. Roosevelt on the Republican machine. Local party feeling may find some expression in the convention through the influence of local bosses. A much-praised system of "checks and balances" has been devised to prevent the officers selected by the oligarchy from doing a great deal of harm; but it is equally effective to prevent them from doing a great deal of good, and operates to discourage able and efficient men from taking office. The officers elected by the people are limited in their powers by a written constitution which a court, generally trained in the traditions of the past, may at any time enforce upon the men supposed to represent the people's will. And it is now proposed by initiative and referendum to graft a modified town-meeting system on this representative government, and by a recall enable the people to retire an officer whom the boss has selected but the people after trial do not approve.

These palliatives of and restraint upon the oligarchy are more or less useful; but they are not radical remedies. Radical remedies include the following:

I. There should be recognized a sharp distinction between the legislative and administrative functions. The legislative functions should be performed by men selected *by* the people; the administrative functions should be performed by men selected *for* the people. It is partly because the people recognize this principle that they allow the administrative officers to be selected for them; but this selection should be made, not by an unofficial and irresponsible boss, but by an official and responsible public servant selected by the people for that purpose. We have the short ballot in the Federal Government; the people elect a President, and he appoints the heads of departments. But in the California ballot, reprinted in his volume by Mr. Childs, there are eleven State officials voted for by the people, including such minor officers as Clerk of the Supreme Court and Superintendent of State Printing. Every voter in California knows for whom he voted for Governor. Very few of the voters know for whom they voted for Superintendent of State Printing. (It should be said in passing that California is making a change for the better.) Mr. Childs's first principle is that "the office should be visible." The people should vote for one chief executive, and intrust to him the selection of his administrators, and hold him responsible for the administration. This is the "short ballot."

II. The people should choose for themselves their legislators. To enable them really, not merely nominally, to do this, the district from which the representative is elected should be so small that the people may know for whom they are voting, and the duties and responsibilities of the legislator should be so important that important men would be willing to serve and the public would be interested to secure efficient service. In other words, to quote Mr. Childs's phraseology, the district should be wieldy and the office should be important. We add that these conditions will sometimes be inconsistent. When they are, the office should be kept important even though the district is in consequence made unwieldy. It is, for example, better to have a small body of legislators for a city, even though they are elected on a general ticket, provided that thus good men can be secured, than a large body of legislators elected by wards who do not take themselves seriously and are not taken seriously by the voters.

III. The people should select all candidates as well as elect all officials. The object of the direct primary is to enable the people habitually to exercise directly their authority in the selection of all candidates, which they now exercise only occasionally and indirectly in the selection of the most important candidates, as the President of the United States, the Governor of the State, or the Mayor of the city.

IV. In England, whenever the representatives elected by the people disagree, the question is automatically referred to the people to decide in a general election. What is thus done automatically in England it is the object of the referendum to accomplish in America respecting a certain class of important questions. The principle is sound. That unimportant questions have sometimes been so referred to the people, that questions have been sometimes referred without previous debate or even accompanying explanation, furnishes no argument against the principle. The best method of applying this principle in our American democracies has yet to be worked out. As to the "recall," if the other reforms here mentioned can be achieved, the recall will neither, on the one hand, be very important nor, on the other hand, injurious.

We have here taken Mr. Childs's book as a text, and in the main have accepted his principles, but have stated them as our prin-

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ciples and in our own way. We wish that his volume could be published in paper covers, as the French would publish such a book, and put into circulation on the news-stands and in the trains through the news companies. We offer this suggestion to the consideration of the "Short Ballot Organization." The book is written in such fashion—is so lucid in style, so illuminated with genial humor, and withal so just both to the people and to the politicians—that it ought to find its way into the hands of the plain people all over the United States. It advocates a radical reform without the least taint of that exasperating air of superiority which so often makes the radical reformer an unconscious enemy of the reform which he advocates.

THE MINISTRY FOR TO-DAY

Up to the present time it has been insisted in Canada, as in Scotland, that the Greek and Latin languages, along with Hebrew, must be mastered by all students for the ministry of the Presbyterian Church before they can be licensed to preach. Exception has been made on rare occasions in the case of students who have begun to study for the ministry when somewhat advanced in years; but such an exception is made only by special permission of the General Assembly. It is maintained by some that the time has now arrived when the classical languages and Hebrew should no longer be compulsory but should be made elective subjects of study, and a committee of the Presbyterian Assembly of Canada is now considering the matter. The Outlook welcomes this fact as one of many indications that a rational modernism is finding its way into our system of ministerial education.

It cannot be doubted that the Church needs to-day more than ever a highly educated ministry. One hundred years ago there were three learned professions in this country—law, medicine, and the ministry. Now all vocations are learned. The engineer, the miner, the merchant, the farmer, the mother, frequently are all graduates of the high school, if not of the college. And a high school of to-day has a course of instruction hardly inferior, and often an equipment decidedly superior, to that of the college of the first decade of the last century. The minister speaks to a congregation who have the same habit of independent thought and the same power to think, and have access to the same books, magazines, and newspapers, as himself. Tradition has lost its authority; dogmatism is at a discount; respect for the cloth and the desk is gone; only respect for the man remains; and he has just as much authority as his reason and his personality command—no more.

To meet the reasonable demands of this congregation he must not only be educated; he must be interested in the problems which interest them and intelligent on the themes about which they are thinking. Edwards and Emmons and Hopkins interested their congregations because in their day congregations were interested in theological problems. When Finney was attracting great congregations and arousing great excitement wherever he preached that men *could* repent if they *would* repent, this was because men were greatly interested in the question whether they *could* repent if they *would* repent. That question interests men no longer. It is settled. No Calvinist denies it. The problems which interest men now are sociological, not theological; vital, not philosophical.

What our relations are to each other interests this age more than what our relations are to God; and how we ought to live more than how we ought to think. What does the Golden Rule mean to the mistress in the parlor and the cook in the kitchen; to the manager in his office and the factory hand at the machine? What does "Give to him that asketh of thee" mean to an age which has learned that indiscriminate charity does not relieve poverty but increases it? What does "Thou shalt not kill" mean to an industry which is stunting the character and shortening the lives of boys and girls by child labor? What "Thou shalt not commit adultery" in a nation which grants two hundred divorces every court day in the year? When ministers talk intelligently on these subjects, congregations listen, newspapers report, the whole public takes notice. The people have little patience with the minister who dogmatizes or sentimentalizes on these questions; but if he has studied them, knows them, and can give rational counsel upon them, the people are interested and can be guided.

Nor are they less interested in individual than in social questions, provided they are the real questions of life. Forbes Robinson summarizes these questions of modern life thus: "What has induced men to believe this or that tenet? Why have men craved for a knowledge of an unseen Being? Why

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have systems of priestcraft arisen? How is it that those who most revolt against such systems are slaves to other systems bearing different names but in substance the same? Is there a Deliverer? Is there a unity beneath all this confusion? Can such a unity be revealed? Has it been revealed? Why do men think it has been revealed if it has not?" American audiences are impatient of any man who offers them for answer to these questions the traditions of the past or the dogmatic assertions of the Church. But they are eager to listen to any man who has really faced the facts of life, really felt its difficulty and its problems, and from his quest can bring back to them any solution or any hints which point to a solution.

It is reported that Horace Bushnell once said, "All theological seminaries are behind the age; but the —— Theological Seminary is behind all the ages." A liberal orthodox minister said fifty years ago to his son about to enter the ministry, "The theological students are studying to-day the problems which three hundred years ago the seminaries thought men were interested in three hundred years before that." Great advances have been made in theological education since then. But there is still room for improvement. The aim of the seminaries is still too much to make scholars; too little to make pastors and preachers. They delve too much in the past; live too little in the present. The modern preacher must know modern life and modern thought. And he ought to get his acquaintance at first hand. We should like to see a theological seminary invite George W. Perkins to give a lecture on modern business, John Mitchell on modern industrialism, John Spargo on Socialism, Rabbi Wise on Judaism, Father Doyle on Roman Catholicism, and Felix Adler on Ethical Culture. We should like to see every lecture followed by a seminar in which the students should quiz the teacher instead of the teacher quizzing the students. One seminary has taken a step toward doing this; we should like to see seminaries doing this as a matter of course. And we should be quite willing to cut out so much of the history of theology, and Biblical criticism, and of the Hebrew language as might be necessary to make room for the new courses.

But if America furnishes a large education which requires a ministry educated by modern methods in modern problems, both personal and social, it also furnishes a large uneducated population which requires a different kind of ministry. Of that requirement we shall speak next week.

A PROPER CASE FOR ARBITRATION

EDITORIAL BY THEODORE ROOSEVELT

AS I need hardly say, I do not believe that all matters between nations should be arbitrated, and I do not regard even good general arbitration treaties as of really prime importance, simply because they are not, and never can be, self-acting, self-fulfilling; general arbitration treaties are merely promissory notes, and no promise comes in the same category as action. But in good faith actually to arbitrate an existing arbitral question *is* action, and action of the most practical kind; and there is now pending a question between ourselves and Russia which is of capital importance to the dignity and honor of the United States, and yet which can with all propriety be a subject for arbitration, at least in its preliminary stages. In 1832 the United States concluded a treaty with Russia which ran in part as follows:

> There shall be between the territories of the high contracting parties a reciprocal liberty of commerce and navigation. The inhabitants of their respective States shall mutually have liberty to enter the ports, places, and rivers of the territories of each party, wherever foreign commerce is permitted. They shall be at liberty to sojourn and reside in all parts whatsoever of said territories, in order to attend to their affairs; and they shall enjoy, to that effect, the same security and protection as natives of the country wherein they reside, on condition of their submitting to the laws and ordinances there prevailing, and particularly to the regulations in force concerning commerce.

This is substantially to the same general effect as the clauses in the treaties we have made with all other civilized Powers. For half a century after its adoption no difficulty was made by Russia about carrying it out; but of recent years she has steadily refused to put into effect this provision of the treaty according to what our State Department has consistently, under every Administration, held to be not only its plain meaning but its only

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possible meaning. Russia has refused to receive missionaries and ministers of various denominations who desire to travel in Russia, but, above all, she has especially refused to permit American citizens of Jewish faith to travel in Russia in accordance with the provisions of this treaty, save in wholly exceptional cases. It has been contended on behalf of Russia that, as she does not give to Jews who are Russian citizens the same rights that she gives to orthodox Russians, Americans of Jewish faith are therefore not entitled under the treaty to any rights save those granted to Russian Jews. America cannot and will not acquiesce in any such assumption.

Let us for a moment reverse the conditions and consider what our action would then be. More than once Turkey has attempted to discriminate against missionaries who are American citizens. It attempted so to discriminate at one period when Mr. Straus was Ambassador at the Porte. Mr. Straus instantly announced that the United States would not submit to any such discrimination, though we had no specific clause in our treaty with Turkey of the kind that we have with Russia; and the home Government backed him up in his attitude. Now in Turkey there have been certain periods when Jews received greater consideration than at least certain classes of Christians. But the United States would never under those conditions have submitted to the doctrine that Americans who were Christians should be treated worse than Americans who were Jews; and the time has come when it should insist that the converse of this proposition is true as regards Russia, and that we can no longer tolerate Russia's action in arbitrarily interpreting the treaty according to her own view as permitting her to discriminate against various classes of American citizens, and especially against American citizens of Jewish faith. It was right that no precipitate action should be taken in this matter, and that every effort should be made, as it has been made, to persuade Russia voluntarily, and as a matter of frank and free action on her part, to do as we request. But something further should now be done.

It is, of course, open to us to denounce the treaty of 1832, and unless an agreement can be reached in other ways, such action, I am persuaded, will become, and ought to be, inevitable. It is axiomatic that we should not submit permanently to the continuance of a treaty when it is construed according to a principle which, if openly avowed at the time of its making, would have prevented our people from even considering the possibility of making it. Under no circumstances would we now make with Russia or with any other Power a treaty which explicitly permitted such discriminations as Russia actually makes against certain classes of our citizens. This being so, the treaty, as Russia now construes it, ought not to be, and cannot be, continued.

But before exercising our treaty right to give notice of the abrogation of the treaty because of the disagreement between ourselves and Russia as to the interpretation of the clause in question, it would be wise to seek from some impartial neutral body an authoritative construction of that clause. Ordinarily the construction of a treaty is preeminently a matter for arbitration, if the contracting parties disagree as to its exact reading. Ordinarily such construction is a juridical act of the kind especially suited for putting before an arbitral court. Again and again in treaties this has been recognized by various Powers, and Russia, both explicitly and implicitly, recognized this when she called the Hague Conference and took her part in constituting the Hague International Tribunal. We have the right now to ask that Russia in this case specifically apply the principles to which she unequivocally committed herself by her action in connection with the two Hague Conferences. There could be no more desirable opportunity for international arbitration than that thus afforded.

Before considering the question as to whether the treaty shall be abrogated, let us find out just exactly what the treaty means. Surely Russia cannot object to this, and of course if she should it would merely make it clear that we had no alternative except abrogation. The part of wisdom would seem to be for the United States to propose to Russia, before considering the question as to whether or not the treaty should be abrogated, the desirability of finding out exactly what the treaty means, and of doing this by submitting to the Hague Court of Arbitration the clause in question, with a recital of all the attendant circumstances, and asking the judgment of the Court on the construction of the clause.

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THE ETHICS OF THE TRIPOLI AFFAIR

A POLL OF THE PRESS

EUROPEAN and American newspapers reveal surprisingly little backing for Italy in her war on Turkey for the possession of Tripoli. Of course the Italian papers, especially those of southern Italy and Sicily—where the people are nearest to North Africa—are enthusiastic for the war. The best-known of the southern organs, the Naples "Mattino," thus concludes a long leader signed by the editor, Signor Scarfoglio, and evidently inspired by special knowledge: "Either Italy will go now to Tripoli, ready to run the venture, with all its risks and perils, or Italy will not go and Tripoli will be definitely lost to her." The Government organs at Rome naturally voice the Government's position. Not only this, but the Roman Catholic party, recognizing an opportunity for propaganda, has come to the Government's aid in the authoritative pronouncement of Mgr. Bonomelli, Bishop of Cremona:

War is always a terrible scourge, but as the sunrise of peace is still far off in certain cases like that of Tripoli, it is a hard necessity for the triumph of justice and civilization. It is not blind or arbitrary action or a thirst for conquest which has induced Italy, already too patient and too often deceived, to have recourse to arms, but the necessity for our defense, the protection of our economic interests, and the vindication of our national dignity, too often overlooked by Turkey, while the Ottoman Empire is crowded with Italian immigrants, who bring their strength, their muscles, and the influence of their capital into the commerce and industry of the country.

Says the "Corriere d'Italia," in addition:

Italian Catholics are as ready as any one to defend the interests and greatness of the fatherland. They sincerely desire the success of the Government's undertaking, and are ready to recognize that in this case it is deserving of the country's support, even though it is allied with the Radicals and Socialists.

Yet this is not the case as to the Socialists. Acknowledging that the martial spirit of the country, as a whole, is aroused, the Socialist organ "Avanti" calls the attention of Italians to a few reasons why their country should not embark on expensive colonial enterprises:

This is a country where 200,000 citizens live in straw huts or subterranean caves and grottoes, being too poor to afford houses. There have been at least 100,000 victims of pellagra, owing to insufficient nourishment, and fully 500,000 Italians are bound to leave the country every year, as it is impossible for them to find work and live at home. There are 1,300 communes without a supply of drinking water, and over 5,000 without sewers. Over 500,000 Italians inhabit malarial regions which need reclaiming, and 60 per cent of the entire population is illiterate.

As is to be expected, the Turkish newspapers are hot against Italy, and, as was to be feared, attempt to make it appear that this is an attack of Christianity on Mohammedanism. "Three hundred million Mussulmans," says the Constantinople "Hikmet," "are ready to die for Islam."

England is supposed to be Italy's best friend, yet the English press apparently provides no stanch upholder of Italy's position. Some of the papers, it is true, such as the London "Times," seem to support Italy, but, one might think, more from policy than conviction. On the other hand, life long defenders of Italy now attack her. The London "Spectator" even accuses Italy of "holding the peace of the world up to auction." The London "Standard" declares that "it is the law of the mailed fist and the pirate galley which Italy has thought proper to adopt." The London "Daily News" stigmatizes Italy's action as "a brutal act of aggression" to which "it is impossible to expect or desire that Turkey will submit tamely." The London "Daily Graphic" says that the ultimatum "will remain an ineffaceable stain on Italian honor." The London "Morning Post" concludes that "Italy's action arises from Italy's policy, not from Turkey's offenses." Finally, the Manchester "Guardian," that great Liberal organ of the North, calls this "the most startling application of the doctrine that might is right which the civilized world has seen in recent times."

Even more striking are the comments of German papers. The Berlin "Lokal-Anzeiger" thus replies to a question as to whether Italy's action was justified: "A state with the slightest regard for its honor can only answer 'No.'" The "Frankfurter Zeitung" declares that civilized Europe, disregarding political differences, must protest against an act of open pillage and naked violence, and says that there is no justification for Italy's "brutal methods, particularly toward two allies." The "Zeitung am Mittag" says one

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must go back to the partition of Poland to find a similar example of brutal violence and political hypocrisy, which was strikingly illustrated in the warning of the Powers to the Balkan States to "behave." But "they were dwarfs. Only mighty Italy may play the bandit."

The Austrian papers are more favorable to Italy, but the ablest of them all, the Vienna "Neue Freie Presse," cannot resist cynically calling attention to the announcement last week that the next International Peace Conference will be held in Rome!

The French papers are more divided still; the French remember that their own colonial methods, in general good, have sometimes seemed unduly precipitate. In this connection, crossing into Switzerland, we find the "Journal de Genève" protesting that "Italy should not be the only Power to be blamed," for "in disembarking troops in Tripoli she will infallibly be accused of piracy and violence. But if one investigate the origin of many colonial enterprises, even recent ones, he will find hardly better justification."

One historical precedent, to quote from our own press, the Memphis "Commercial Appeal," was when—

> The French robbed Turkey of Algiers because France had the power so to do. Germany attempted to grab Morocco because the Emperor had a bigger navy and a larger army than did France.

The Detroit "Free Press" points to Austria's action in Bosnia and Herzegovina as constituting another precedent. The paper thus further comments:

> The Turks can fight on land, but they have neglected the means of fighting on sea, and as a consequence they must lose all but their coterminous Empire. . . . It is useless to talk about playing the international game fairly. If you are beaten, it doesn't console you very much to say that your enemy took you unawares. . . . The poor Turk has no navy, and so he must lose his province; and serve him right.

But the Boston "Advertiser" declares:

> No bolder game of grab and brutality has been offered in recent years. The Turk, extraordinary as the fact is, finds himself the aggrieved party, with justice and the sympathy of the world on his side.

As to Italy's precipitate manner, the Boston "Transcript" says that—

> European diplomatists dislike precipitancy in one nation. They prefer the organized, premeditated precipitancy of several nations, which precipitate only after a common understanding as to the division of the spoils has been arranged.

Concerning Italy's grievances the New York "Tribune" says that "if conditions exist in Tripoli which make instant action necessary for the welfare of humanity, they have been kept concealed from the world with marvelous completeness." As to the statement of these grievances the New York "Evening Post" thinks that "the defense put forward by the Minister of Foreign Affairs is of the hollowest kind." The New York "Times" declares: "Everybody understands that the grievances stated by Italy are merely a pretext. She wants Tripoli, and she proposes to take it." The New York "World" remarks:

> At twenty-four hours' notice and without a pretext of which the world had heard a week ago, Italy has declared war upon Turkey to take Tripoli from her. Whatever her published excuses, she has only two reasons—she wants Tripoli and she thinks she can get it.

According to the Cleveland "Plain Dealer," "there is not the usual excuse in finding fault with the Turk that he has maltreated the Christian. . . . Upon whatever pretense Italy enters Tripoli, she will be an invader pure and simple." Another Cleveland paper, the "Leader," calls attention to the facts that

> The Italians know their country is crowded and that it would be good for Italy if there were a near-by and prosperous Italian colony large enough to accommodate some of the young men and the families leaving their homes every year to seek better conditions of life in foreign lands. If any war which was not a struggle for national safety or to defend national honor and national rights of the most fundamental nature were ever to be popular in Italy, the present military adventure of the Government ought to be.

And now, to return to the earnest militant tone of nine-tenths of the newspapers in Italy, the New York "American" says:

> Italy's ultimatum to Turkey rests the Italian cause upon the general claims of civilization—the right of civilized man to repress civil disorder in his near neighborhood, and to put all barbarians under bonds. The Moslems of Tripoli have, of course, a civilization of a certain kind. But Americans are not likely to quarrel with the Italian view that it is not the right kind. For the wheels of progress move slowly on the Barbary coast. And Americans are not far wrong in assuming that the piracy that was whipped to submission by our Stephen Decatur a century ago is only less militant and more cautious and conventional under the existing régime in Tripoli.

So, when all is said and done, an Italian administration of Tripoli would, the "American" concludes, "probably inure to the general advantage of civilization."

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THE MOSLEM MENACE

BY E. ALEXANDER POWELL, F.R.G.S.

LATE OF THE AMERICAN CONSULAR SERVICE IN THE OTTOMAN DOMINIONS

SETTING forward the hands of progress by occupation of Moslem territory has ever been a perilous proceeding. Though France shouldered the white man's burden in Algeria with alacrity, she paid for the privilege with just forty years of fighting; it took England, with all the resources of her colonial experience and her colonial army, sixteen years to conquer the ill-armed Arabs of the Sudan, while the desperate resistance of the Mad Mullah and his fanatic tribesmen has compelled her practically to evacuate Somaliland; overthrown Ministries, depleted war-chests, and thousands of unmarked graves in the hinterland bear witness to the deep solicitude displayed for the cause of civilization in Morocco by both France and Spain; Russia spent a quarter of a century and the lives of ten thousand soldiers in forcing her beneficent rule on the Moslems of Turkestan. Now the Italians, undeterred by their shipwreck a dozen years ago at Adowa, are embarking for a second time upon the long and hazardous and terribly costly voyage of colonial expansion. Italy will be more fortunate than her colonizing neighbors, however, if she emerges unscathed from her present Tripolitan adventure, for every page of the history of latter-day colonization proves that seizure of Moslem territory never ends with a naval demonstration, a landing party, the raising of a flag, and the reading of a proclamation.

Look at it from any angle that you will, Italy is engaged in a peculiarly hazardous business, for in declaring war on Turkey she has entered into a struggle not alone with a nation but with a religion. Mohammed V, as the nominal ruler of some thirty-five millions of disunited and discontented Turkish subjects, is not a particularly formidable figure, but as the Commander of the Faithful, the Caliph of All Islam, and the temporal and spiritual head of the 220,000,000 who compose the fierce and fanatic Moslem world, he personifies a power which nations more conversant with Mohammedanism than is Italy would hesitate to affront.

It was generally expected that the deposition of Abdul Hamid, the proclamation of a Constitution in Turkey, and the curtailment of the Sultan's despotic powers would serve to weaken, if not to sever, the bond which unites the Sultanate and the Caliphate in the person of the Turkish ruler. But this expectation has not been realized, for the Young Turks, whose régime at first promised to be one of the utmost toleration, were not slow to see that their own political power depended almost wholly upon the position held in the world of Islam by that Sultan-puppet of whom they pulled the strings. In pursuance of a policy of strengthening the bonds which unite the Mohammedan world to the Sultan, the Young Turks—none of whom had been noted for religious fervor—promptly inaugurated an era which in many respects and instances has increased the bitterness of the old religious antagonism between Moslem and Christian. Hence the terrible Adana massacres of two years ago, the primary cause of which was Moslem hatred of the Christian; hence the savage and utterly unprovoked attack of the Alexandria mob on the European spectators at the recent departure of the Sacred Carpet for Mecca, when scores of Christians were seriously maltreated, and this in a civilized and British-garrisoned city; hence the refusal of the Grand Mufti, the highest religious authority in Egypt, to concur in the sentence of death passed upon the assassin of the Prime Minister, Boutros Pasha, because the murdered person was a Christian, and therefore he considered that no crime was committed.

Among all Mohammedans there is growing an ominous unrest, a fierce consciousness that the lands which they have for centuries regarded as their own are gradually slipping from them, and a decision that they must fight or disappear. On the Barbary coast, the Nile, the Congo, the Niger, and the Zambesi they see the turbans and the tarbooshes sullenly retreating before the white helmets' implacable advance, and now they see even the Ottoman throne, to them a great throne, shaking under the pressure. Hence there is not a Moslem in the world to-day who will remain indifferent to any action which hints at the dismemberment of Turkey, for he knows full well that the fate of the Ottoman Empire and the political fortunes of Islam are

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inextricably interwoven. Every Moslem who shoulders a rifle in defense of Turkey's integrity is filled with the idea that in doing so he is defending his religion. He is morally strengthened by the knowledge that to make war against the Christian is not only sanctioned but expressly directed by the Koran; the Chapter of the Cow contains the injunction: "Kill them wherever ye find them, and turn them out of that whereof they have dispossessed you. . . . This shall be the reward of infidels." The Moslem also knows that, whereas to die in battle against the Christian means martyrdom and a seat in paradise, a deserter from the holy cause forfeits his life both in this world and in the world to come.

It is a mighty power with which Italy is tampering. In every quarter of Africa, Asia, and Oceanica Mohammedanism is advancing with three-league boots. Within the borders of European Russia alone there are more Moslems than there are inhabitants in Italy. The 62,000,000 Moslems of British India celebrate the birthday of the Turkish Sultan with far greater pomp and rejoicings than they do that of the English King. Only the other day the Czar attended the laying of the corner-stone of a great Mohammedan mosque in his own capital, and the Emir of Bokhara, a Moslem potentate from Central Asia, sat at his right hand. In Tokyo Chinese Mohammedans are publishing a paper entitled "Moslems, Awake!" In the Sulu Archipelago alone the United States has 250,000 Moslem citizens, and scattered through the whole Philippine group are probably a million more. In Abyssinia, where the nominal Christianity of Menelik's tribesmen possesses but scant resisting power, Mohammedanism is advancing like a sand-storm in the desert. The recent opening of a fifty-thousand-dollar mosque in Nigeria demonstrates the hold which Islam has acquired even in that far corner of the Dark Continent. Nor is this all. Mohammedanism is making marvelous progress in the interior of Africa. It is crushing paganism out. To-day, so rapid has been the spread of Islam, the voice of the muezzin from his minaret calling the faithful to prayer is heard from Cape Verde straight away to the shores of the Pacific Ocean.

It is no matter for wonder, then, that England, heeding the remonstrances of her already disaffected Indian Mohammedans and alarmed at the ominous unrest in Egypt and the Sudan, and France, fearful of a sympathetic uprising among the Moslems of her vast North African possessions, stand only too ready, if the slightest pretext offers, to call Italy off from her rash and ill-advised scheme of conquest. So too is it with Russia, who has no wish to see the flame of fanaticism spread to her millions of Moslem subjects in those trans-Caspian territories which she still holds by the sword; Austria wants no religious bonfire in those provinces of Bosnia and Herzegovina of which she so recently robbed the Turk; the parlous condition of the public purse and of public opinion in Spain would never permit of another campaign in the but recently pacified Riff country; Germany, I am inclined to think, has been particularly annoyed by Italy's precipitate action, for not only is there every reason to believe that she was herself secretly negotiating with Turkey for the purchase of Tripolitania, but in Asiatic Turkey she had the most promising political and commercial prospects of them all. If, therefore, Italy's seizure of Tripolitania serves to precipitate the long-prophesied holy war in North Africa—in my opinion a possibility, but scarcely a probability—or even if it causes serious anti-Christian demonstrations in the Mohammedan colonies of European nations, it will do Italy's prestige, international influence, and foreign relations incalculable harm.

That Italy can hold the Tripolitan coast towns as long as her ammunition, her patience, and her public purse hold out, no one acquainted with the conditions of modern warfare will attempt to deny. Unless, however, the militant section of Islam, of which this region is the very focus, can be induced to acquiesce in an Italian occupation—and this I very strongly doubt—the life of an Italian soldier who ventures out of range of his war-ship's guns will not be worth an hour's purchase. Whether the Turkish Government accepts or resists an Italian occupation of Tripolitania, the Italians will find themselves face to face with a powerful, implacable, and well-armed foe, impregnably intrenched amid the oases of the hinterland and admirably adapted for the prosecution of a long and exhausting desert war. I refer to the Brotherhood of the Senussiyeh.

To American ears the word "Senussiyeh" doubtless conveys but little meaning, but to the French *administrateurs* in Tunisia and Algeria and to the officials of the Military Intelligence Department in Egypt and the Sudan it is a word of ominous import.

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Though the Brotherhood of the Senussiyeh is, without much doubt, the most powerful organization of its kind in the world, so complete is the veil of secrecy behind which it works that comparatively little is definitely known as to its designs, ramifications, and resources. Briefly, it is a secret Moslem society, organized about a century ago by an Algerian dervish, Mohammed ben Ali ben Es Senussi, from whom it takes its name; its object is the restoration of the Mohammedan religion to its original purity, austerity, and political power, the first step toward which is the expulsion of the Christian from Moslem lands; its initiated members, scattered throughout the Mohammedan world, have been variously estimated at from five to fifteen millions; the present Grand Master of the order, Senussi Ahmed-el-Sherif, the third of the succession, is admittedly a man of exceptional intelligence, resource, and sagacity; his monastic court, at Jof, in the oasis of Kufra, five hundred miles as the camel goes south of Benghazi, and about the same distance from the Nile, is the capital of a power whose boundaries are the boundaries of Islam.

It is no secret that the growing power of the Senussiyeh is causing grave alarm to the military and political officials of those European nations that have possessions in North Africa, for, in addition to the three hundred *zawias*, or monasteries, scattered along the African littoral from Egypt to Morocco, the long arm of the order reaches down to the mysterious oases which dot the Great Sahara, it embraces the strange tribes of the Tibesti highlands, it controls the robber Tuaregs and the warlike natives who occupy the regions adjacent to Lake Tchad, and is the real ruler of the French and British protected states of Kanem, Sokoto, Bagirmi, Borku, and Wadai.

The organization of the order is both strong and simple. The *khuan*, or brothers, whose names are carefully recorded in the books of the mother lodge at Jof, owe unquestioning obedience to the *mokaddem*, or prefect, in charge of the district to which they belong. Each *mokaddem* has under his orders a corps of secret agents, known as *wekils*, whose duty it is to keep him constantly in touch with all that is going on in his district and to communicate his instructions to the brothers. On Grand Bairam—the Mohammedan Easter—the *mokaddems* meet in conclave at Jof, on which occasion the spiritual and political condition of the order is discussed and its course of action decided on for the ensuing year. Above the *mokaddems*, and acting as an intermediary between them and the veiled and sacred person of the Senussi himself, is a cabinet of viziers, who, by means of a remarkable system of camel couriers, are enabled to keep constantly in touch with all the districts of the order.

At Jof, from which no European investigator has ever returned, are centered all the threads of this vast organism. There is kept the war-chest of the order, constantly increased by large and small contributions from true believers all over the world, for every member of the Senussiyeh who has a total income of more than twenty dollars a year must contribute two and one-half per cent of it to the order annually; there the Senussi has established depots of stores and war material and factories for the manufacture, or rather the assembling, of modern firearms; there come to him from the obscure harbors of the Tripolitan coast cargoes of arms and ammunition; there flock pilgrims from North and West Africa, from the Niger, the Nile, and the Sudan, to receive his orders and to seek his blessing; there is centered one of the most remarkable secret service systems in the world, its agents not alone in every corner of the Mohammedan world, but likewise keeping their fingers ever on the political pulse of Europe.

A place better fitted for its purpose than Jof it would be hard to imagine. Here, surrounded by inhospitable desert, with wells a long day's camel ride apart, and the route known only to experienced and loyal guides, the Senussi has been free to educate, drill, and arm his disciples, to accumulate great stores of arms and ammunition, and to push forward his propaganda of a regenerated and invigorated Islam, without any possibility of interference from the Christian nations. There seems to be but little doubt that factories have been erected at Jof for the assembling, if not for the actual manufacture, of arms and ammunition, the materials for which have been systematically smuggled across the Mediterranean from Greece and Turkey for years past. Strange as it may sound, these factories are under the direction of skilled engineers and mechanics, for so well laid are the plans of the order that it annually sends a number of Moslem youths to the best technical schools in Europe. Upon completing their courses of instruction they return to Jof, or other centers of Senussiyeh activity,

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to place their trained services at the disposal of the order, others being sent Europeward to get an education in their turn. The Senussiyeh's military affairs are equally well organized, the Arabs, than whom there is admittedly no finer fighting material in the world, being instructed along European lines, modified for desert warfare, by veterans of the native armies of both England and France. The nucleus of this mobile and highly effective force would be, so I am told by French officials in Africa, the admirably mounted and equipped camel corps of 5,000 men which the Senussi keeps on a war footing in the Kufra oases. These facts in themselves prove definitely that it will be no ordinary Arab outbreak which the Italians will have to face, but a vast, organized movement, armed with improved weapons, trained by men who learned their business under European drill-masters, and directed by a high intelligence, which will unquestionably prove a formidable obstacle to the white man's African advance.

Let me make it perfectly clear that the Grand Master of the Senussiyeh is a man of altogether exceptional ability. Under his direction the order has advanced with amazing strides, for he is a remarkable organizer and administrator, two qualities rarely found among the Arabs. The destruction of the Mahdi and of the Khalifa, and the more recent dethronement of Abdul Hamid, resulted in bringing a large accession of force to his standard by the extinction of all religious authority in Africa except his own. Though the Sultan of Turkey is, as I have said, the titular head of the Moslem religion, and is venerated as such wherever praying-rugs are spread, the chief of this militant order is undoubtedly regarded by the average Mohammedan as the most actively powerful figure, if not the savior, of Islam. The first Senussi was powerful enough to excommunicate the Sultan Abdul Medjid from the order because of his intimacy with the European powers; the father of the present Khedive of Egypt was accustomed to address the second Senussi in such terms as a disciple would use to a prophet, while Abbas Hilmi II, the reigning Khedive, only three years ago journeyed across the Libyan Desert to pay his respects to the present head of the order.

That the Senussiyeh will actively oppose an Italian occupation of Tripolitania no one who is conversant with its policies can doubt, for it is obvious that such an occupation would not alone bring the Christian in dangerous proximity to the chief stronghold of the order, but it would effectually cut off the supplies of arms and ammunitions which caravans in the pay of the Senussiyeh have regularly been transporting to Jof from the coast. It has been the policy of the Senussiyeh, supported by the Turkish administration in Tripolitania, to close the regions under their control to Christians, so it is scarcely likely that they would do other than resist a European invasion, even in the face of a Turkish evacuation. Though the order encouraged resistance to the French advance in the Sudan, considering that the extension of the French sphere of influence threatened its own prestige in those regions, it has, as a rule, refrained from displaying antagonism toward the rulers of the adjoining regions. Aside from proselytism the Senussiyeh has performed a great work in the Sahara in colonization, the encouragement of trade, the cultivation of oases, the building of rest-houses, the sinking of wells, and the protection of trans-Saharan caravans.

Stripped of the glamour and exaggeration with which sensational writers and superficial travelers have invested the subject, it is apparent that the Senussi controls a very widespread and powerful organization—an organization probably unique in the Moslem world. As a fighting element his followers are undoubtedly far superior to the wild and wretchedly armed tribesmen who charged the British squares so valorously at Abu Klea and Omdurman and who wiped out an Italian army in the Abyssinian hills. Their remarkable mobility, their wonderful powers of endurance, their large supplies of the swift and hardy racing-camel known as *hegin*, and their marvelous knowledge of this great, inhospitable region, coupled with the fact that they can always retreat to their bases in the desert where civilized troops cannot follow them, are all advantages of which they are thoroughly aware. That the Senussi is far too shrewd and intelligent a man to attempt at this time any wholesale expulsion of the Christians from North Africa I am very confident, but I am just as firmly convinced, on the other hand, that he will look on Italian aggression in Tripolitania as threatening the most vital interests of his order, and that the landing of the first Italian soldier will be the signal for him to tell his fighters to fight.

Therein lies the Moslem Menace.

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TRIPOLI—A CASE FOR MEDIATION

BY OSCAR S. STRAUS

LATE UNITED STATES AMBASSADOR TO TURKEY

TRIPOLI is a province of the Ottoman Empire, and came under Turkish domination in the sixteenth century. Its population, mostly Berber, is about one million, and its area is estimated at about four hundred thousand square miles, mostly arid excepting along the coast. The European or Christian population, chiefly Maltese and Italians, is between five and six thousand. The products are fruits, olives, sponges, and ostrich feathers, and the exports and imports are about equal, together amounting to about three and one-half million dollars. The principal towns are on the seacoast, Tripoli with about thirty thousand, and Benghasi with about thirty-five thousand inhabitants.

On September 29 Italy suddenly began war against Turkey, and, having in preparation therefor a considerable fleet near Tripoli, either by bombardment or under the threat thereof, took possession of the city of Tripoli, which could make no resistance. As no formal declaration of war had been made by Italy, it was not possible to know, except by surmise, why Italy had so precipitately made war upon a Power which had every reason to believe itself upon most friendly terms with her aggressive enemy. On September 30 the Italian Consul-General in New York gave to the press a long telegraphic communication from Italy's Minister for Foreign Affairs which contains a detailed statement of minor complaints, none of which or all combined could by any standard of international ethics or usages justify the precipitate opening of hostilities and the capturing of a province of a friendly state. Among the chief causes of grievance stated in regard to Tripoli is that the authorities of the province have prohibited the natives from having dealings with the Bank of Rome in the city of Tripoli, which, as the Minister states, was started two years ago with Italian capital. As an additional grievance he alleges "all requests for concessions on enterprises made by Italians, such as aqueducts, radio-telegraphic plants, roads, etc., are invariably denied." I doubt if in the whole history of civilized states, or, for that matter, of semi-civilized states, war was ever begun on so slight an alleged pretext. Certainly this statement of Italy's Foreign Minister does not disclose any "questions of honor or vital interests" which are excepted from the scores of treaties in which Italy, and other nations, have solemnly bound themselves to leave disputes to peaceful adjustment.

Twelve years ago, upon the invitation of the Czar of Russia, the representatives of the foremost nations of the world came together in conference at The Hague, and, after a session of two and a half months, unanimously adopted, among other important acts, a convention for the peaceful adjustment of international differences. Eight years thereafter, in 1907, there convened the second Hague Conference, at which forty-four states were represented. After a session of four months' duration it revised and enlarged the scope of the peace treaty, besides agreeing upon ten additional conventions.

The chief work of these two august conferences of the nations has been lauded and hailed by the enlightened world as the crowning act of the ages for promoting happiness and peace among nations. Its provisions are too well known to require quotation; I need only point out that the contracting Powers established a peace tribunal and agreed to use their best efforts to insure peaceful settlement of international differences, to have recourse to the good offices of mediation of one or more friendly Powers, and independently of this recourse deemed it "expedient and desirable" that one or more Powers should "on their own initiative" offer their good offices of mediation. Such neutral Powers "have the right" to offer good offices even during hostilities, and the exercise of this "right" can never be regarded as an "unfriendly act."

Turkey, immediately before and since the hostilities began, has appealed to the Christian nations of the world who with her are co-signatories of the Peace Convention to use their good offices. It may well be conceded, and doubtless is true, that the government of Tripoli is, to say the least, mediæval, and does not afford sufficient protection or security for the lives and property of either natives or foreigners; that it is non-progressive, and that the local authorities neither

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make nor permit others to make improvements or develop the resources of the country; in a word, that civilization is held in check, and that all the inhabitants of the province, including Mohammedans, would be benefited if governed by a progressive nation, just as Egypt has been benefited under the rule of Great Britain. One of the London papers characterizes this precipitate act of Italy as that of a "pirate brigand and buccaneer." Be that as it may, the action of Italy has a more serious aspect and far-reaching effect, which concerns not only the belligerents, but all the nations who are signatories to the Hague Conventions. So far as it opens an era possibly of the gravest menace to Europe, it is primarily of European concern; but in so far as the provisions of the Peace Treaty are disregarded by neutral Powers, this is a grave moral loss, no less for us than for all nations, the magnitude of which is not lessened by any possible advantage Italy may derive from her conquest of Tripoli, nor by the baneful precedent for like conquests by other nations. The moral loss is measured by the effect it will have upon international good faith and the convention for the pacific settlement of international disputes, and upon all the peace work obligations and the professions of the nations. Well may the great soldier of Turkey hailed as the hero of the revolution that overthrew the late Sultan, Mahmoud Shefket Pasha, the Minister of War, say, "Who henceforth can permit himself to trust in international treaties?"

May it not be that the voice of conscience as well as that of peace has been silenced in the chancelleries of Europe by alliances and secret understandings? Therefore all the more the duty is ours; our hands are not tied. We have been foremost in this constructive work for peace which is now threatened with destruction. President Roosevelt set the wheels of the Hague Treaty in motion when he sent to it its first arbitration, the Pius Fund case, and afterwards the Venezuela controversy. He offered his good offices and successfully mediated to bring to a close the Russo-Japanese War, and initiated the call for the second Hague Conference. Turkey has appealed to the Powers; the duty and right to tender good offices of mediation are not lessened by the fact that Christian Italy is making an unprovoked war upon a Mohammedan Power, but are increased thereby; the effort to bring about a peaceful adjustment, under the circumstances, is not only a moral right but a right under the convention to which Turkey, Italy, and the United States are equally signatories with the other forty-one nations.

The international moral damage this war entails is the concern of all nations; the manner in which it was precipitated without first having recourse to the enlightened methods of peaceful adjustment, combined with the concerted refusal of European Powers to attempt mediation, will, unless promptly changed, make peace treaties waste paper and peace professions of civilized nations a sham and hypocrisy. It will accentuate the claims of the militarists that the only security for a country's peace is the magnitude and effectiveness of its army and navy. The very fact that the Hague Tribunal for the peaceful adjustment of international differences is not a juridical court enables it to take into consideration even the necessities of civilization and of substituting in a territory such as Tripoli a government that will open this vast area to development and progress as an outlet for colonization for European states under the protection of the Powers or of Italy alone, provided the conditions are such as would justify such a disposition. At least such a course would accord with "a decent respect for the opinion of mankind," and conserve the "vital interests and honor" of civilized states.

It is my conviction that the Administration has not only a duty but a great opportunity to advance the cause of peace by availing itself of the right given by the Hague Treaty to tender the Government's "good offices of mediation." Even if the tender should be declined by the belligerents, the right of making such a tender will be emphasized. Should the Administration neglect to exercise this right, it might as well abandon all efforts to advance the cause of peace in seeking to negotiate or ratify further treaties for the peaceful adjustment of international disputes.

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THE EVOLUTION OF A MUSICAL AMATEUR

BY ROBERT HAVEN SCHAUFFLER

PEOPLE are not born with a taste for good music. Neither do they achieve it suddenly, nor have it thrust upon them; that is, unless they happen to be descended from the sort of pristine ancestor who, on some ancient New Year's morning, suddenly abjured swinging from bough to bough and arrayed himself in a stand-up collar and decided to send his daughter to the university.

No. The well-rounded musical amateur is the product of a long evolution. Just as—in Haeckel's view—each adult of us has illustrated in the course of his growth every successive period in the evolution of the race, so the lover of good music has developed his love only by passing through every successive stage of musical enthusiasm from supreme delight in the rattle solo to supreme delight in, say, the "Choral Symphony." Grown-ups who have never reached the latter stage are simply examples of arrested musical development.

Thus an account of the evolution of a musical amateur will exhibit in small—as a dewdrop mirrors the universe—the whole history of the art of music, from its birth in the first rhythmic stampings or inarticulate cries of joy or terror, growing gradually less barbaric and blatant and grossly material, and more subtly surcharged with soul, as it drew closer to the era of Bach and Beethoven and Brahms.

It is, of course, undeniable that now and then some one who has shown unusual discrimination in his choice of a grandfather is precocious enough to scramble hurriedly through all these early stages soon after first seeing the light of day. Such is Dr. Frank Damrosch, who, at four, could turn pages to perfection for the quartet party in the parlor. Such was Mendelssohn, who developed into a finished musical cartoonist before his feet had reached the pedals. Such is Edwin Grasse, the young man with the phonographic musical memory, who, when a blind baby of little more than three, was overheard singing Wagner's "Dreams" in perfect tune while sound asleep, and who at five, after hearing his first Beethoven symphony, went home and played long passages from it on the piano, connecting these with improvisations that sounded like "perfectly good Beethoven" to a well-known conductor who was there. Such natures as these, however, are musically far "too bright and good for human nature's daily food." They are the exceptions that prove the rule. They are the handful of long, keen nails that fasten things down securely to the common level.

My own musical development began quite normally by symbolizing the dawn of the art. I propose to outline its history for three reasons: (1) because it typifies the evolution of a very ordinary sort of amateur; (2) because I happen to know more about this particular case than about any other; and (3) because there is an intensely practical conclusion to be drawn. In view of which it is hoped that the reader will pardon the necessary first-personality of the narration.

Doubtless the rubber rattle was my earliest love in the instrumental line; but the first that I can definitely recall was a small snare-drum, followed by the bones, or "clappers"—two of the most ancient instruments known to man. It is interesting to notice how often the amateur's appetite for music seems restricted to the sort best suited to the limitations of the instrument he happens to play, especially if the instrument itself be very limited in scope. Think of the range of Bottom's taste, for instance. "I have a reasonable good ear in music," quoth he; "let's have the tongs and bones."

Thus in those days I scorned all music devoid of a rhythm so marked and elemental as to be distinctly drum-able or clap-able. And when the family orchestra foregathered about the old square piano, armed with the harp, the sackbut, the psaltery, the dulcimer, and all kinds of musical instruments of offense, of defense, and of torture, my red-letter moment was not until we came to perform "The Jolly Brothers' Galop."

Promotion to the tissued comb and its apotheosis, the kazoo, brought with it a slightly more lyric taste; but as these were playthings rather than instruments, I still reveled exclusively in the sphere of toy music.

Nor did the advent of the jew's-harp, or "chin-chopper," much expand the horizon. It was about this time that I first heard a

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theater orchestra (at a horse show, for drama was under the ban), and nearly expired with delight, not when they did the William Tell overture, which was as so much Greek dialect to me, but in the course of their second number, which was a "characteristic piece" entitled "A Day in the Farmyard." The leading spirit in this piece was the astonishingly versatile man behind the drums. I was convulsed with what seemed to me the exquisitely subtle humor of the triangle, the xylophone, the blocks of sand-papered wood. To the scandal of the neighboring spectators I crowed in loud rapture at the cuckoo, the castanets, the cymbals, bells, and big bass drum that came in when you least expected them. For all of me the art of music was as yet some æons from having reached the stage where Apollo stumbled over the old tortoise-shell with the strand of dried skin stretched across it, and was moved to invent the lyre.

Some time thereafter I attained to the mouth-organ, which obviously led to its larger, wheezier relative, the accordion. This resplendent vision of nickel trimmings and red leather bellows it was which weaned me from the rôle of a mere supernumerary to be at length an integral part of the family orchestra.

With wonder and great joy I still look back to that remarkable amateur organization. As the groups of men and beasts in the popular scientific books used to portray the descent of man, so our orchestra represented nearly all stages of musical evolution; and these were graduated pretty well according to age. If each member had suited his own taste in the choice of pieces, some remarkable counterpoint would have ensued. We would doubtless have sounded more like one prolonged spasm of tuning-up than we did, or like the several family orchestras which once occupied adjacent apartments in the Tower of Babel and were in the habit of striking up every evening at eight.

But, as it was, the more advanced musicians at home were so wise and kind as to make enormous concessions to us small fry in the matter of taste. They were generous enough to mind not high things but to condescend to the "Jolly Brothers' Galop" and its ilk a good part of the time. If they hadn't, we tail-enders would most likely have hated all classical music forthwith, and might have kept this hatred up indefinitely. As it was, however, when the orchestral hour was over and the elders would begin on Bach duets and Beethoven trios and other things out of certain big blue books, we youngsters would often hang around watching the flying fingers as curiously as we would have watched a school of flying fish; or, at the worst, with a sort of mild, passive wonder as to what they found in that dull stuff, anyway. And all the while, without our suspecting it in the least, those flying fingers were scattering "the dull stuff" like so many ugly little seeds into our hearts, to lie there quietly until our springtide should come.

Presently a desire for the more human sort of wind instrument overcame me. In an impulsive moment I punctured the bass bellows of the accordion (the thing had never been in tune with the piano, anyhow. My much-enduring family are all worthy of canonization!) and embraced what dictionaries call the ocarina, and the vulgar call the sweet potato. This was rather too mild an entertainer. It roared me more gently than any sucking dove.

Therefore it was displaced by the penny whistle—that instrument best beloved of Robert Louis Stevenson—a person I had never heard of in those days. That, by the by, as I look back, seems well-nigh the most alluring thing about extreme youth—that it has still ahead of it a first hidden-treasure-digging expedition into the prose works of Robert Louis Stevenson.

Owing to a mild attack of the war fever, this divine handmaiden of the art was exchanged for a most mundane boxwood fife with a leaden mouthpece attached. From this my affections soon strayed, though keeping consistently within the family, to the German flute which lapped me in soft Lydian airs.

But not for long. In taking up this instrument I now perceive that I was speeding up the deliberate march of evolution to an unnatural gait. Reaction was hastened by receiving on this instrument my first formal music lessons—abominable things that were solely intended, as it seemed to my juvenile understanding, to qualify me with dismaying speed for the position of one who would have no grounds for declining to stand and deliver "the dull stuff" to all perfunctory visitors on demand.

A yet more cogent ground for devolution to the brazen trump was that the military fever had seized me again, this time with no gentle touch. And I found the uncertain

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shrillings of the pipe family far less of a relief to my robust emotions than the convincing brays of the bugle.

From the bugle there remained but one short and obvious step to the cornet. This was the point where enthusiastic study began for me. I devoted myself with hearty zeal to scales and broken chords and the painful process of developing "a lip," because these things held the promise, not of performing "the dull stuff," which is foreign to the cornet nature, but of being able rather to drown out the balance of the family in deluges of detonation. I had in mind that portion of Scripture which promises that the trumpet shall sound and the dead shall be raised. For at my then stage of evolution might spelled right, and in the bright rhyming lexicon of my youth the sole companion word for "joys" was "noise." When the long-suffering family finally drew the line, I organized an orchestra in school, whose crowning ideal of grandeur was a Sousa march commencing *fortissimo*, with each measure handing on the dynamic torch undimmed, and brighter, if possible, to its successor.

About this time a secondary passion for technic for technic's sake sprang up within me as well; and this dual desire for noise and agility was gratified at school by playing such compositions as the "Bon Ton" overture at increasing volumes and speeds.

One day the astonishing truth revealed itself that the more tender phases of human emotion are capable of musical expression. Accordingly, with the headlong exaggeration proper to my years, I entered the sentimental stage. Noise and the gymnastic art dropped some distance below their former proud eminence. The lush in music queened it supreme.

At the music store I found various soulful things for amateur orchestras, like "Hearts and Flowers," and a composition called "Gondolier and Nightingale," in which the gondolier, while gondling presumably with one hand, plays with the other a cornet solo to one of the nightingales which are well known to abound on Venetian waters—a solo each quivering measure of which is like one of those valentines made up to look like transfixed and bleeding hearts. Then the nightingale twitters reciprocations through the piccolo, whereupon the two melt into each other's song, he intoning the musical equivalent of "I lo-o-o-o-o-o-ve but the-e-e-e-e-ee!" while she broiders the valentine with a paper lace fringe of rapid, airy "Lu-but-thee's" that trails off into inarticulate tassels of trills. This, at any rate, is how that beloved composition impresses me as I look back to it through the uncertain medium of the years.

Soon I perceived faint, internal promptings toward even higher things. Some of the older brethren had recently come home on a college vacation and played a large amount of "the dull stuff," which had had its subtle effect, though I could not as yet understand or enjoy it appreciably. So, without abandoning the cornet, I was led to unearth the old flute as being perhaps better adapted for conveying the more delicate shades of emotion. Forthwith I began leading a dual musical life, dividing my allegiance between the soft Lydian airs of the wood and the harsher but more stirring Dorian of the brass. At this time my taste in overtures leaped from "The Caliph of Bagdad," which had long ousted the "Bon Ton," to the "William Tell," especially the place where all the instruments do a charge of the Light Brigade. I used to spend petrified hours, and all my available nickels, hearing Hooligan's Brass Band of New York, London, and Paris perform this charge in the "phonograph parlor" downtown.

One day it occurred to me to get out the big blue books of classics that the others were always so absorbed in on their vacations and see if, after all, there was really anything in them. I screwed the old flute carefully together, lubricating the joints and squinting down the line of keys just as father always did. I propped a blue book on the square piano, climbed upon the stool, opened at random, and began to play. Almost at once, without any warning, one of the supreme moments of my life was upon me. As I look back it seems comparable alone to that other moment, a few years later, when a curious chemical change seemed to take place within, when something fizzled, gurgled, and evaporated at once in my brain and I began actually to enjoy the Milton and Burke which I had so laboriously come to loathe at school.

I had opened the blue volume by chance to Beethoven's "Adelaide," and, before a dozen bars were done, some mental door flew suddenly open and let in with a rush a crowd of memories. They recalled to me how the others had played this thing on immemorial Christmas vacations and how lovely it had sounded, only I—pig that I was—had never realized it. Page after page

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of that marvelous book, as each was eagerly snatched over, I found thus transfigured in the light of my sudden maturity—it seemed sudden to me then; I see now that it had been gradually attained, step after halting step, slow recovery after quick backslide, through the years. It was indeed a rare hour. Compared to mine the joys of Cortez and Columbus seemed but as mild drops of gratification in a huge bucket of rapture. If my cup of joy had been as capacious as the tankard out of which the famous old Burgomaster of Rothenburg performed his "master-drink," it would still have overflowed upon the library carpet.

When my breath was all spent, I fell rather than climbed down from the stool, burst into my father's study without the prescribed formula of knocks, and rushed into his arms, gasping, "I like the dull stuff! At last I like the dull stuff!" "Thought it was about time," he murmured.

During the following weeks the blue books absorbed me utterly. Not a single one of those fragments of Mozart and Mendelssohn, Gluck and Schubert, and the others, but seemed now as though I had always been more or less familiar with it, as though I had even heard the mariners chanting it long ago on "that immortal sea which brought us hither." For all during the barbaric years of bones and whistles and horns, I had unconsciously been preparing to adore these bewigged masters of Tone. And now, in the fullness of time, I found them so enthralling that the family were fain to administer my meals in liquid form, introducing them through the cylinder that so seldom left my lips.

Musically speaking, I had entered the intense age—that crude period of violent personal crushes that is so essential a factor in the emotional development of the race. Among the melodious heroes Carl Maria von Weber was my earliest passion. I obtained his complete overtures for flute and piano (*horribile dictu!*), and grew to regard even the one to "Peter Schmoll" as a masterpiece. A consumptive-looking chromo of the adored one hung behind the bar of a German saloon on the way to school. By dint of neck-craning I could just make out the lugubrious features through the window. And twice a day I would crane my neck, make a secret bow, and silently utter a little heartfelt formula which I now perceive to have been almost as genuine idolatry as anything that ever went on upon India's coral strand. And whenever I attempted the variations on "God Save the King," which end the "Jubilee Overture," this emotion was curiously blended with an exalted patriotism.

Fired by Rau's sentimental romance, I transferred my worship to Mozart, though by no means up to appreciating him at his best. His precocity shamed my backwardness, and I almost sprained a lip through redoubled practicing.

Berlioz came next. Though I had never heard a note of his, he captured me by the magnificent self-appreciation of the Autobiography. After reading that, I was able to imagine more overpowering strains from the pen of this hero than ever sounded on land or sea, and went about all day with his bulky book on Instrumentation under one arm and a score of his "Requiem Mass" under the other.

A severe case of Mendelssohnitis set in on reading the vibrant pages of "Charles Auchester." For I was by this time quite enthralled by the literature about my art, and before long had finished every musical book in the public library. I reveled in the saccharine sadness that pervades the streets the day after the ball in "The First Violin," much as previous generations had reveled in the sorrows of Werther. And that remarkable tale of "Nephelé," by the amateur of music and poetry who wrote "The night has a thousand eyes," possessed the power to entrance me almost as deeply as the two improvising lovers were entranced on the concert stage at the moment of the tragic catastrophe.

Amy Fay brought the settled conviction that life would not be worth dragging along into middle age without a few years of music study in Germany. I drank in every syllable of the Rev. Mr. Haweis's works, without knowing in the least how to discriminate between the truth and the all too frequent error, between the sentiment and the pale, sickly sentimentality. In fact, I see now that at that period the latter was rather the more welcome.

Also a now neglected American story called "The Dominant Seventh" was all in all to me. I used to lie awake half the night tense with longing to make one of such a chamber-music party as disported itself in those enticing pages. Whether the pages were well written or ill I have never known to this day. As far as my adolescence was concerned,

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they might easily have been penned by one of the Muses, with a quill plucked from Pegasus. Good or bad, they were of incalculable service in fixing the glamour deep in my young heart.

Despite much reading about symphony orchestras, however, I had never yet seen one. How I longed to! Fevered by the perfervid phrases of Berlioz, I would almost have signed my future away in the blood of a puny forearm to taste an experience to which, two or three evolutionary stages earlier, I could only have been dragged with reluctance, and could have endured with nothing better than resignation. But one hour with the big blue books had transfigured the universe. I was orchestra mad, and used to hang around the music shops in the hope of catching sight of one of those fabulous bassoons, or French horns, that hovered nightly over my pillow. In day-dreams and half day-dreams I used to speculate on what "the poignant, acid tone of the oboe" might be like, and how kettle-drums sounded, especially under the thumpings of the sponge-headed sticks so earnestly recommended by Berlioz.

The afternoon of pure, radiant gold, without a single atom of alloy, when I played hookey because Thomas had come to town, stands forth on the pages of my youth like some superbly illuminated capital letter on the by no means dull expanse of some mediæval manuscript of adventure. The blessed John on the isle of Patmos was no more sincerely rapt above this earth than was the wide-eyed little shaver, balanced on the extreme edge of his seat in the balcony, when the French horns (of all instruments!) opened the programme (and Brahms's Second Symphony) with their tender, mellow, smiling call, or when the oboe acidly piped forth its delicious pastorale. And I recognized these people of my dreams just as if it had actually been my lot to arrive on earth trailing a modest cloudlet from among the clouds of glory that form a stage for the largest orchestra mentioned in literature. As for Brahms, he was a brand-new experience, yet every note was a joy. For nobody had already taken the trouble to explain that he was muddy, abstruse, uninteresting, and extremely hard to make head or tail of.

How the boyish taste went on developing after this experience, and how it found itself a more musical companion and helper in the 'cello, need not detain us.

The point is that I was never taken to hear a large orchestra against my will, and never heard one at all until evolution had tuned me quite up to symphony concert pitch. So that, when it finally came, this experience had all the quality of a vivid revelation. Children should, of course, hear the best music from early youth up, but they should be allowed to absorb it casually, unconsciously, as I was allowed to absorb "the dull stuff." There is something positively revolting in the thought of cramming a poem by Milton or a symphony by Beethoven down a child's throat before he is in the least ready for it. The chances are that he will for years, and perhaps for ever, entertain a prejudice against that particular kind of diet.

A large amount of needless indifference to good music, and even active hatred for it, is caused by putting children at dry piano scales and Czerny-with-the-metronome before ever they have developed a single spark of enthusiasm for the classic beauty to which the excellent Czerny is such an obvious and supple finger-post. To do this is to teach them to regard the choicest portions of musical literature as all of a piece with the literature of the spelling-book. This is a serious mistake, because it threatens to dry up the sources of their enthusiasm. And enthusiasm is the very life and soul of the musician. Without it, though he may learn to run Liszt cadenzas almost as swiftly and precisely as any mechanical piano, he will never, in this life, develop into a good player. Enthusiasm, in the last analysis, is the only thing that ever made a real musician. Without it, the student can become only a fallible human automaton. To speak of an unenthusiastic musician is to utter a contradiction in terms.

As Czerny, therefore, is such a killjoy, a child's enthusiasm should be given a generous head-start of him in the musical race. The education of young ears should be begun long before the education of young fingers. Then, even though the child may never turn out to be one of the few chosen to perform music, he will probably turn out, if educable at all, to be one of that even smaller and more urgently needed class—the noble army of creative listeners.

It is not music, as Horace intimated, but rather the enthusiasm for music that is the *laborum dulce lenimen*, the sweet solace of toil. This alone can make the dry, ugly

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scales and études seem but the rough cobblestones leading to the enchanted castle of musical pleasure. By beginning with a child's fingers the teacher puts his musical future "to the touch, to gain or lose it all." By beginning with his ears it is hardly possible for him to "lose it all." A great deal of nonsense is talked nowadays about the necessity for taking the fingers when they are young and supple; I believe that, generally speaking, they are quite as young and supple as is necessary at thirteen or fourteen; and that a single hour of practice, reinforced by the enthusiasm of one who has his eyes fixed on the lure of the enchanted castle—the lure of chamber-music parties and amateur symphony orchestras—is worth fifty hours of forced and grudging grind. The teacher who begins at the wrong end, and attempts to hasten matters by resolutely driving a child out of the jew's-harp stage, as if he were a trespasser there, straight into the Beethoven sonata stage, stands to spoil for good and all his victim's chances of being either a passable listener or player.

This does not mean, of course, that nobody should be suffered to study an instrument before he has arrived at the sonata stage of appreciation. It means only that children should never be set at music as they are set at a stint of weeding in the garden. Only get them mad enough over the lure of the thing and convince them that there is no royal road to the enchanted castle, and wild horses cannot prevent them from wearing down the cobblestones that lead there. Would the old master one reads about have made such an excellent spinet player if he had had his infant nose held down to the instrument for ten hours a day, instead of having been forbidden on any account to touch the thing until he was much older, and having had to practice it up in the attic in fear and trembling with one eye on the door?

In my opinion, the parent with musical ambitions for his offspring should be evolutionist enough to recognize and respect the child's successive stages of development, and should perhaps even supply him with instruments of more or less humility suited to the various stages, so that he may exhaust the enthusiasm proper to each early step as fully and as fast as possible. Above, all the child should not be forced; for if he should, for any reason, skip over one stage, he might go back later and make up the lapse at considerable loss of headway, much as I went back for a time from the flute to blat upon the strident cornet. Papa Haydn had the right idea. He concocted a "Kinder Symphony" which the children could perform together upon the musical playthings proper to their various stages of evolution, and thus derive the maximum of profit from each stage. He also took care not to make the symphony so beautiful as to stimulate a false satisfaction with toy music.

Theodore Thomas was blessed with the insight to see that the adult children, as well, who composed his audiences, must be gradually educated, and so he besprinkled the symphony programmes of his early concerts with plentiful "Spring Songs" and *intermezzi* from "Cavalleria" and "Beautiful Blue Danubes;" and when he had made the people happy with something like this, and had diverted their minds from the conscious and painful pursuit of musical culture, he would slip in one of the things that were not written for an age but for all time. This would produce on them no obvious impression whatever, either positive or negative; but some fine day, years later, they would wake up to find that the thing was their very own.

So, too, should the little ones be educated. Into their preoccupied, unsuspecting systems should be introduced, from time to time, in capsule form, a wide selection from the classics. The children should be given to understand that they are not expected to appreciate these things now, but that some fine day, when they are quite ready for the change, the crude and violent pleasures they now enjoy in "A Day in the Farmyard" will be succeeded by a deeper though more delicate and subtle sort of pleasure—a far more alluring, compelling, lasting kind than anything they have ever known; and that this fine day will most likely break upon them without warning, and bowl them over somewhat as a great light once bowled over a little tent-maker on the road to Damascus.

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LOVE'S SACRIFICE

BY LYMAN ABBOTT

THE only doctrine of sacrifice which Christianity knows is self-sacrifice. The notion that God requires of another a sacrifice as a condition of forgiveness is borrowed from paganism, is dishonoring to God, and has no warrant in the teaching of either the Old Testament or the New Testament. I declare the thesis of this article thus explicitly in the opening sentence because I do not wish to lead any reader unawares to its conclusion.[1]

The Old Testament contains a very elaborate sacrificial ritual. It is known as the Levitical Code, and is found most fully elaborated in the Book of Leviticus, though not confined to that book. But this sacrificial system was no essential part of the religion of the ancient Hebrews. That it was no essential part of that religion is demonstrated by two facts: that religion existed for some centuries before the sacrificial system was organized in its final form, and has existed for many centuries after that system entirely disappeared. It is no more essential to Judaism than the hierarchy, the mass, and the mediæval theology are essential to Christianity.

The oldest book in the Bible, though not the oldest writing, is the Book of the Covenant.[2] The primitive code given in this book is so simple that it could all be written on two tables of stone which Moses could bring down in his hands from the mountain-top. Comments and interpretations were subsequently added; in its original form it was probably substantially as follows:

Thou shalt have no other God before me.
Thou shalt not make to thyself any graven image.
Thou shalt not take the name of Jehovah, thy God, in vain.
Thou shalt remember the Sabbath day to keep it holy.
Thou shalt honor thy father and thy mother.
Thou shalt not kill.
Thou shalt not commit adultery.
Thou shalt not steal.
Thou shalt not bear false witness.
Thou shalt not covet.

Reverence God, honor your parents, keep one day in seven free from drudgery for ministry to the higher life, respect the fundamental rights of man—his rights of person, of the family, of property, and of reputation—and do this sincerely, do not wish to violate these laws, and you will need no priests and no ritual: you will be a nation of priests. You will want some symbols of your reverence, some forms for its expression. But they must be of the simplest kind. You must not make gods of silver or gods of gold. Make your altar of earth wherever you chance to be. Or if this does not satisfy you, if you wish to make a more pretentious altar of stone, let it be of the natural stones piled together. No hewn stone shall you use, nor any elevated altar to lift your worship above the common approach of all. Such was the message of Mount Sinai to the just-emancipated children of Israel. The Levitical Code, with its organized priesthood, its magnificent temple, its elaborate sacrificial system, was an after development, and did not reach the form in which we now find it in the Old Testament until the sixth century before Christ, six hundred years after the simple code of the Ten Words.

In all the nations about Israel the language of worship was sacrifice, as with us the language of worship is song. The people borrowed the language of their time to give expression to their worship. Gradually the scrupulous use of the language took the place of the spirit of reverence and of practical obedience. So Siddharta taught a simple religion of justice and of charity, and in developed and corrupted Buddhism temples and priests and sacrifices and ablutions were first grafted on and then substituted for his teaching. So Jesus Christ invited his disciples to remember him in a simple family supper; and in time the perpetual sacrifice of the mass was substituted for the supper-table. So he gave his disciples the Sermon on the Mount

[1] The limits of such an article as this make it impossible to state the grounds on which its historical statements are based. For those grounds the reader is referred to my volume on the "Life and Literature of the Ancient Hebrews" and to the authorities there cited. The grounds for the interpretation of the New Testament teaching will be found more fully stated in my commentaries on John and on Romans.

[2] Contained in Exodus, chapters xx., xxi., xxii., xxiii., xxiv. 1-8;

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and the parable of the Prodigal Son, and the Churches added the Westminster Confession of Faith and the Thirty-nine Articles.

But this sacrificial system, borrowed from paganism and adapted by Judaism, was modified by the profoundly religious and thoroughly practical spirit inculcated by the Jewish moral law. In three important respects it differed from the systems of the pagan religions by which Israel was surrounded.

It was voluntary. No Israelite was required to offer sacrifice. The lawyers distinguish between laws which are regulative and laws which are mandatory, laws which direct *how* a thing shall be done if it is done, and laws which *require* it to be done. An incoming passenger from Europe is not required to make a declaration; he may refuse. But if he makes it, he must make it in the manner prescribed. The sacrificial code of the Old Testament is regulative, not mandatory. That it only prescribes the method in which sacrifices are to be offered, that it does not require them to be offered, is evident from the fact that no penalty is prescribed for failing to offer them, and Old Testament history affords no illustration of any penalty visited for such failure. The prophets condemn worshipers who offer the blind, the lame, and the sick for sacrifice; but they do not condemn the Jew who makes no offering. On the contrary, in repeated passages they declare in explicit terms that sacrifices are not required; and so vigorous are their utterances that one might readily conclude from them that, in the view of the prophet, they are not desirable.

"For thou delightest not in sacrifice; else would I give it: thou hast no pleasure in burnt offering."

"To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats."

"I hate, I despise your feasts, and I will take no delight in your solemn assemblies. . . . Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let judgment roll down as waters, and righteousness as a mighty stream."

"Thus saith the Lord of Hosts, the God of Israel: . . . For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: but this thing I commanded them, saying, Hearken unto my voice, and I will be your God, and ye shall be my people: and walk ye in all the way that I command you, that it may be well with you." [1]

The worth of the sacrifice depended, not on the value of the thing offered, but on the spirit of the offerer. In other religions hundreds of sheep and cattle were considered necessary to appease the wrath or desirable to win the favor of the gods. Often these were not considered sufficient. Captives taken in war, and valuable as slaves, were offered. Sometimes the son of the worshiper was brought to the altar and slain as a gift. But in Israel the worshiper might bring what he would—an ox, a sheep, a pair of doves, a sheaf of wheat. All that was required was that the offering should be the best of its kind. The worshiper must not palm off upon Jehovah a gift of which, because of its defects, he could make little or no use elsewhere. It must be of worth to the worshiper or it was of no worth to Jehovah, because it would mean nothing to him.

The priesthood was dependent upon the voluntary offerings of the people for its support. A system of tithes was prescribed, but they were not enforceable tithes. There was no method prescribed for collecting them from an unwilling Jew. There is no instance recorded of such collection. And Jesus Christ undoubtedly reflects the law of Israel when, in answer to Peter's question as to whether he shall pay for Jesus and his band the Temple tribute, he replies that the children are free to pay it or not as they will.[2]

In addition to these characteristics, the Levitical Code supplanted the more ancient provision of the Book of the Covenant that the people might offer their sacrifices wherever they chanced to be, by a law that sacrifices could be offered only in the Temple. Such a law was evidently in the interest of the priesthood, and put an end to the earlier and simpler conception of worship as a family rite, and the father as the priest of the household church. But, as a result, when the Temple was destroyed and the children of Israel were scattered throughout the world, the sacrificial system, which they had

[1] Psalms li. 16; Isaiah i. 11; Amos v. 21-24; Jeremiah vii. 21-23.
[2] Matthew xvii. 25, 26.

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unconsciously borrowed from their neighbors and had grafted on the earlier and simpler law of practical righteousness, was overthrown, and has disappeared forever from their religion, while the spirit of reverence for God and of regard for man, as the essential spirit of true religion, abides—a spirit which time and change will better interpret and apply, but which nothing can ever destroy.

Sacrifices have disappeared, but not offerings. It still remains true, it will always remain true, that gratitude to God will find expression in offerings to him. The church building is not erected merely for the service of man. It is not merely a sacred schoolhouse. The church edifice, even when it is not in use for the service of man, is, or may be, a symphony in stone or brick or wood, an expression in the community of the reverence and gratitude of those who have erected it; as a soldiers' monument, which is of no use to man, is an expression of honor to those from whose suffering and death the present generation has received such benefits. So the question to the churchgoer is not merely, What can I get out of going to church? The music is not a sacred concert, nor is the sermon a sacred lecture. The congregation is, or should be, an assembly of worshipers who give of their time and thought for the simple purpose of expressing their filial love and loyalty to their Father in heaven.

But to give to God as a means of expressing to him our reverence and affection is something very different from sacrificing to God as a means of appeasing his wrath or satisfying his justice, and so winning from him a reluctant forgiveness. The notion that in the religion of Israel Jehovah requires that sacrifices shall be offered to him as a condition of receiving pardon from him is not supported by the Old Testament. It has always been difficult to reconcile this conception of Israel's religion with the explicit and repeated declarations of the prophets, a few of which I have cited. Modern scholarship has cleared away a seeming contradiction which has not only been a puzzle to theologians, but also a spiritual perplexity to many a devout reader of the Old Testament, who could find much profit in the ethical counsels of the Book of Proverbs, the spiritual experiences of the Psalter, and the hopes and inspirations of Isaiah, Hosea, and Micah, and were troubled because they found nothing to help them to a higher life in the minute ritualistic regulations of the Book of Leviticus. The reason was that those minute ritualistic regulations were no part of the religion of Israel. They were adaptations of a once popular but now wholly archaic method of expressing prayer and praise, contrition, thanksgiving, and consecration. They are legitimately discarded from our worship, and have their value in literature chiefly as a history of the past. The only duties which the prophets recognized were those which are interpreted by the Ten Words; the only conditions of forgiveness were practical repentance and a return to God in a spirit of renewed loyalty to him. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon," cries Isaiah. The Levitical Code cannot annul or alter that declaration.

Certainly the New Testament does not add new conditions. Certainly the glad-tidings is not the declaration that to secure forgiveness is more difficult under Christ than it was under Moses. Paganism declares that the gods are angry with men, and that their anger must be appeased by costly sacrifices if forgiveness would be obtained. Judaism declares that no sacrifice is necessary. God waits to be gracious. All that is necessary is that man should abandon his wrong-doing and return to God. Christianity declares that God does not even wait to be gracious; he is eager to forgive; he seeks the opportunity; he asks permission; he comes bringing forgiveness, as the woman seeks for her coin, as the shepherd seeks the sheep, as the father seeks his child. He bears in his heart the sin and the shame of his child's wrong-doing; it is as though it were his own; he is himself the sacrifice. Thus the message of Christianity reverses the message of paganism. Paganism demands a sacrifice from man to God; Christianity offers a sacrifice from God for man. To substitute for "God so loved the world that he gave his only begotten Son" the declaration that God's implacable justice demanded the sacrifice of his only begotten Son, is to substitute the message of paganism for the message of the Gospel, and to substitute the wrath of God for the love of God as the foundation of the religious life.

The only sacrifice for sin which Christian-

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ity knows is self-sacrifice—the sacrifice of the Saviour bringing life to the saved, not the sacrifice of the saved to placate the wrath of the Saviour. So the Crucified One says to his disciples: Except you take up your cross and follow me, you cannot be my disciples. So Paul declares that the Christian must be crucified with the Christ, and in one notable passage declares of himself, "I fill up on my part that which is lacking of the afflictions of Christ in my flesh for his body's sake, which is the church."

The sacrifice of Christ is not a price paid for forgiveness: it is a method of conferring forgiveness. In the extent of its influence and in the degree of its power it differs infinitely, but in its essential nature not at all, from the sacrifice offered by the Christian who leaves his home to endure the privations of life in the discomforts and degradations of a pagan community; or by the social worker who sacrifices her time and taste and social fellowship that she may carry the gift of life and love to a congested district; or by an "angel of the prison" who makes prisoners her companions that she may recover them to a life of probity; or by the heartache of a mother who bears in her heart the sins of her child and by her love finally bears them away from him altogether.

The sacrifice of Christ is the sacrifice of divine love.

EDUCATE THE IMMIGRANT

BY COLBURN PINKHAM

MY interest in the immigrant began in college. When the Young Men's Christian Association decided to teach the foreign-born workingman English, I was asked to organize the movement. It was evident at the outset that no ordinary method of enlisting his interest would succeed. The limited number of evening classes in the public schools of the neighboring city had never been well attended, and a large part of the time of the foreigners was being given to their club meetings. No mere announcement that the "noble youth of Williams College were prepared to give free lessons in English" would appeal to them. A new and better avenue of approach must be found.

I decided that the first thing to do was to get hold of the immigrant by co-operating in friendly fashion with his club. I presented the matter to the President of the Lafayette Club, who spoke some English.

"Wouldn't the members of your club like to learn English?" I asked.

"Yes; but who will teach them, and what will it cost?" This latter is always an important item with the foreign-born.

"It will not cost you one penny. The students of Williams College will teach you, will furnish you the text-books and anything else necessary."

"Why are you young men doing this?" was the next question.

I don't believe that I had ever answered that question myself. Many of the men, I think, were tired of that sort of sentimental Christianity which finds expression simply in much praying and long discussions of religious teachings.

Many of the young men liked and understood better the Christianity of service. Many of them, not in the least disposed to proclaim themselves Christians, were such, and although religious conferences did not appeal to them, the thought of giving a helping hand to the men who shined their shoes and paved their streets did.

I did not attempt to explain our motives to my French questioner.

"I shall have great trouble in getting these classes started," he said. "The idea is so new to my people."

"Let us start off with a big meeting at the club, with speeches in French, with music and stunts by the college boys."

His face brightened. He liked the idea, and the matter was so arranged and carried out.

Here is the programme of one of these meetings, printed in the language of the foreigner, worded by him, and sent out at the expense of the local club, which had too much

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pride and interest in the matter now to let us pay for the advertising:

GRAND SOIREE
Lundi soir
Le 29 Novembre 1909.
—a la—
Salle St. Jean Baptiste
Rue Commerciale
Chant, Musique, Monologue, Etc.
—par Messieurs les Etudiants
COLLEGE WILLIAMS
Adreees par
MR. LE PROF. MORTON du College Williams

Dames et Messieurs sont cordialement invités á faire part de cette féte. Homes et jeunes gens non encore naturalisés sont spécialement requis d'assister á cette séance.

RANDONS NOUS EN FOULE!
L'ENTREE EST LIBRE!
SIEGE GRATUIT.

There were some mistakes in spelling, but never mind those; this entertainment had become theirs. Having worked to advertise it, they were the ones most anxious to see it succeed. They even asked to take part in the programme, and drilled for a week or so in preparation of a folk-dance. With such an introduction, what English classes would not succeed? The hall was filled to overflowing. One hundred and twenty-two Frenchmen enrolled for the evening classes. Seventy-two of these took out their first citizenship papers at the end of the term. We had to call a special clerk from Pittsfield to take care of the new business.

Now we had the scholars, how about the teachers? Would the students volunteer in sufficiently large numbers? I remember the first volunteers. Before the movement among the French immigrants, we had previously experimented among a group of twelve Italians. We sent out our call to arms, and the response was immediate. Did two Young Men's Christian Association men step forward first? On the contrary, two men who took no interest in its activities offered—men who had been, I think, silent critics of its methods; fellows also whose careful dress and pleasing manners bespoke their liking for the atmosphere of the drawing-room. These men were willing to go over to a town five miles away and teach a group of typical Italian immigrants! They certainly made good. They were as regular as the college clock in the La Salle tower. They were as interested at the last as at the first, and for three nights a week were admirable models of Christian service and civic virtue. Note now the effect of this contact on the Italian immigrants. Their hair began to show the careful part, their trousers an unusual crease, their shoes a remarkable polish. Admiration abounded on both sides, or rather, let me say, a new respect was created on both sides. The immigrant found that his well-dressed instructor was a very friendly, well-informed, democratic fellow; the college man learned that the immigrant is an energetic, intelligent, and appreciative pupil. One man put it in this way: "Say, Harry, those 'dagos' are not such a bad lot, are they?" The Italians were doubtless saying, "Those easy-going college boys have a lot more sense than I ever suspected."

The classes boomed. After the college had recovered from its amazement at the names of the first two volunteers, the men came forward in surprising numbers. One fraternity house, not noted for its Young Men's Christian Association affiliations, soon had eighteen of its twenty-eight men teaching; and it finally advanced the time of its Sunday dinner-hour in order that the men might catch a North Adams car without having to cut their dessert. By the end of the second college year we had two hundred and nine foreigners being taught by fifty-nine student-teachers, and we had besides a waiting list of twenty students who wanted an opportunity to teach.

The following conversation was typical:

"By the way, Pinkham, I wish you would do me a favor. I have been on that waiting list for the past three weeks and haven't had a chance to teach yet. Can't you make a place for me?" The request was solemnly granted after the pining candidate had promised never to miss a class.

These people we were trying to help are very appreciative. Old men and young alike profited by the student instruction. We had one fine-natured old Italian, who was over sixty, studying English, and he made as good progress as the younger men. Most of the pupils were middle-aged sons of toil, who were never too weary after a hard day's work to take advantage of the evening classes.

Here is a copy of a letter from an Italian pupil taken from the printed report of the work. He attended the Adams school, and volunteered this note of appreciation. It does not show a mastery of English, but it does show progress, when compared with some of his earlier efforts:

Please aloue me to give you a few words about the School of Adams. thank all the

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Gentlemen for all the good and enormous amount of things we have learned within a few monts time. And this is due to these Honorable Young Men of Williams Collage who have been giving themselves a great deal of trouble and hard work for us in starting this great Seris of evening lesson and the liberal work that is being done for us. Not only Us But the hole town of Adams looks at this like a Benafaction to us. We all appreciate it highly and thank you's for all that trouble.

Your' truely,
A. CARDONELL.

Having had this interesting experience among these people, it is not surprising that I was reluctant to give up my work for them. Fortunately, about the time of my graduation from college I was offered the secretaryship of an organization which is doing, in a broader and more practical way, the same sort of thing for the immigrant that was attempted by the college boys.

During the college work we had often been handicapped by the very natural objection of the Catholic clergymen to the enrollment of their people in classes under the auspices of the Young Men's Christian Association. Because of this objection, I have known all Protestant efforts along this line among Catholic foreigners in other communities to fail. One Catholic priest, with wide experience among immigrants, expressed it as his belief that the newcomers for the most part are anxious to learn English, and something of American institutions. He did not believe, however, that this was a proper field for a sectarian organization. During one of his pastorates he had been very much amused and perplexed by suddenly discovering that most of his foreign-speaking congregation were attending evening classes in a Protestant church. He adjusted the matter by promptly organizing his own classes, but he confessed that he was glad to find a non-sectarian organization that could relieve his church of its unwonted burden.

Another trouble encountered in the college work had been to find suitable accommodations for the classes. There was the objection already stated to the use of the Young Men's Christian Association buildings, although we had some Italian and Hebrew classes in the building of the Young Men's Christian Association of North Adams, which had for its secretary a man much loved by the working people and respected by the Catholic clergy because of his broad-mindedness. In two instances we converted the large halls of the immigrants' clubs into recitation-rooms, but the general hum from this overcrowding was confusing. Best adapted to our needs were the recitation-rooms of the public schools. The foreigner would not go to the school buildings as readily at first as he would to his club room, but in time this prejudice was overcome.

Not long ago the Superintendent of Schools in one of the large cities in New Jersey explained this prejudice in this way:

"The foreigner has a dislike of governmental institutions born of his experience in his own country. He also has a feeling of shame at the thought of going to school again." He added, "We are prepared to open more classes for him if we can only devise some means of getting him out to them."

A well-known Superintendent of Schools in a great city in the heart of the coal regions spoke of this same difficulty:

"We have at present no evening schools for the adult immigrant. We do not lack money. We believe the foreigners would like to learn English and something about our government, but we do not know how to get in touch with them."

It was to meet this entire situation that the North American Civic League for Immigrants was organized. It is a non-sectarian organization having Catholic, Hebrew, and Protestant on its governing board. It plans to make use of the public schools. It secures the interest of the immigrant by making the work for him entertaining as well as educational. My experience as its secretary has been as encouraging as was the work done in college with the aid of the college men.

There is no opportunity to tell here of the results of the League's efforts in the cities where it is working. Possibly Philadelphia affords a very good example of its methods. The Board of Education had expressed its desire to try the series of eight lectures prepared by the Civic League. In accordance with the regular procedure in such cases, I asked the leading Italian to deliver the Italian lectures. We provided him with the lecture, printed in his own language. Profiting by my college experience, I asked some of the University of Pennsylvania men, who were interested in the movement, to provide some "snappy" college music. Sets of interesting slides were prepared to illustrate the lectures, the first of which was, "The United States, its People and its Laws."

A crowd collected outside of the gates long

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before the doors were opened. Our speaker brought with him six of the leading Italians in the city, and their entrance into the room was greeted with much enthusiasm on behalf of the mixed audience. The meeting lasted three hours instead of one, and at the conclusion of it the lecturer was presented with a handsome bouquet of flowers! After two of the lectures had been given, our Italian speaker was not satisfied with the results. "Next time," he said, "I want the Mayor to be there and the Superintendent of Schools, so that the people will see that they are interested in them. I shall also try to arrange to have an Italian choir there, the one that is going to sing at the next exposition. These meetings will do much for the Italian people."

It is this sort of good feeling and this sort of co-operation that the Civic League is trying to arouse in all its work for the immigrant. It expects by this method to bring the great mass of foreign people in the country in touch with the greatest of our American institutions—the public schools. It hopes thereby to teach them English, and to bring them to love and understand American liberty. Its secretaries are meeting the ships at the various ports of entry in order that the newcomer may not be exploited and thus embittered at the outset against the American Government. It is by this process of education and protection that we may hope properly to assimilate the immigrant, and thereby preserve our American democracy and our established institutions.

AN EXPERIENCE WITH NEWSPAPERS

BY WASHINGTON GLADDEN

IT has been my fortune to have more or less to do with newspapers since the day when, as a youth of sixteen, I began learning the printer's trade and practicing the reporter's art in the office of a country newspaper; but I have just been passing through a little experience with what we call journalism which seems to me worth repeating, for doctrine, for reproof, and for instruction in righteousness.

Within a few weeks past I have been made aware that a report has been printed, nearly simultaneously, in most of the daily newspapers of this country, that I had resigned my ministry in Columbus, and that I had stated as the reason for my resignation that the people had ceased to attend my church, and that the congregations had become so thin that I had lost heart and had concluded to abandon my pulpit.

Many of the newspapers that printed this telegraphic news accompanied it with very kind comments on the ministry thus closed, and expressed the hope that I might still continue to use my pen; for all of which generous words I desire to express my sincere gratitude. My friends everywhere, of course, were deeply distressed, and I have had many pathetic and some indignant letters. Grateful letters are coming to me every day from people I have never known. The experience has its humorous side also. The inventors and discoverers of various proprietary religions have assumed that I had abandoned Christianity, and have written to commend to me their nostrums as substitutes for the faith I had left behind. I find myself thus the object of a solicitude to which I am in nowise entitled.

For the fact is that I have not resigned my pulpit, nor contemplated any such thing; I am preaching every Sunday to congregations as large as I have ever had, and hope to continue to do so for some time to come. There has been no period in my ministry when I have had such joy in preaching as I have had during the past two or three years; never a period when the work of the ministry seemed so well worth while; never a period when my people were more loyal or more appreciative than they are just now.

What, then, is the truth which this fiction has distorted? My people, in their great kindness, to give me larger freedom for such work as I like to do, have called to my side, not as an assistant, but as a colleague, one of my dearest friends, who is to share the pulpit with me, to be my successor when my work is done. Before he came I sent to all my parishioners a personal and rather intimate

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letter, in which I told them that we must give to Dr. Patton the responsibility of leadership. "I mean to help most efficiently," I said, "but the initiative must be left mainly to the younger man." Then, since this was to be my last *personal* pastoral letter—since letters henceforth would be signed by both pastors—I found it in my heart to say a few affectionate words "to those among you who seem to have lost their interest in the teaching and the work of the church." There are such people in all our churches—no more in ours, I think, than in most. I desired to express to them my sorrow that they had fallen out of the ranks, and to urge them to come back and take up the work under the new leader. That their absence was not due to any disaffection I assumed; it was probably due, in many cases, to their devotion to Sunday pleasure-seeking—a practice too common. And I begged them to consider well whether they could afford to substitute "the interests of recreation for the interests of the higher life." The letter concluded with these words:

"To all the goodly company of the true-hearted and the loyal in this church—the strong men, the noble women, the brave young people, the dear boys and girls—my heart goes out in this, my last personal pastoral letter, with a love for which there are no words. No pastor ever had a better band of comrades round him. I hope that I may yet have some happy years among you to rejoice with you in the growth and the fruitfulness which the new leadership will bring."

This letter, which was not intended for the press or the public, fell into the hands of some news-gatherer, and out of it he managed to extract the misinformation which has been spread over the country—that I have abandoned my pulpit in discouragement and despair because people will not come to church. The despatches all take pains to describe me as the man who objected to the reception by the churches of "tainted money." Perhaps it was intended to suggest that my failure in the ministry might be in some way connected with that refusal.

It is not a gratifying experience to be advertised in this manner, as having made confession that my ministry is a failure. If somebody else had said that it was, I should not have questioned the judgment; but I do not wish to be reported as having said so myself. I trust I am duly conscious of its deficiencies, but the reasons for discouragement which have been put into my lips do not exist. It is a great wrong also to my people to make me accuse them of having deserted me, in my old age, when they are so eager to show their love for me and to keep me in comfort and contentment.

There are those, of course, who have been swift to interpret this report. "The trouble is," says one of my Christian brethren, speaking out of the abundance of her charity, "that Dr. Gladden has tried everything else rather than the Gospel of Christ as a means of drawing a congregation, and he has signally failed. The moral is not difficult to draw." True, it is not difficult to draw a moral from a false statement. But such conclusions are precarious.

It is because of such interpretations of this false report that I have thought it worth while to make this full correction. My personal fortunes are of small consequence, but the things that I have been trying to stand for are not, and I am unwilling that they should be discredited. And I do not think that it is true that the men who have been preaching faithfully and bravely, and in a reasonable and Christian temper, the kind of truth which I have been trying to preach are, as a rule, the men who are preaching to empty pews.

The trouble with such a report is that you can never get it corrected. I have done my best to secure such correction, but in this I have signally failed. The agencies which make haste to spread over the land such a damaging story appear to be powerless to get it contradicted. Anything which discredits a man is "good stuff" which most newspapers are ready to print, provided it is not actionable; any correction which is made of such a report is not so apt to find a place on the wires, and is pretty sure to be blue-penciled by the telegraph editors. This story, which inflicts a serious personal injury, will not, probably, be contradicted by one in ten of the newspapers that have printed it. This is the situation which we are confronting and which must be taken into account in any attempt to estimate modern journalism.

In all these misreports there is little or no malice. I have no idea that any of these newsmen wished to injure me. I have had many proofs of the good will of the newspaper fraternity. It is a condition and not an evil mind with which we are dealing. Whether anything can be done to lessen such abuses is a problem for newspaper men.

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THE NEW BOOKS

"The Friendship of Books" is a pleasant collection of excerpts from many writers relating to the subject so well suggested by the title. It has been edited, with an Introduction, by Mr. Temple Scott, and is printed with notable neatness and taste, while equal taste has been shown in the decoration of the cover. The book is well suited for a gift to any book-lover. The volume forms a part of "The Friendly Library." (The Macmillan Company, New York. $1.25.)

Mrs. French, who is better known to readers of fiction as Octave Thanet, in the short stories which she has combined under the happy title "Stories that End Well" shows the same warm human sympathy that is always evident in her novels. She has, moreover, a genuine sense of humor, and her characters live and talk with a convincing air of reality. On the whole, her attitude toward life in these stories is optimistic, although not all of them have a conventional happy ending. (The Bobbs-Merrill Company, Indianapolis. $1.25.)

"Like Trollope, but better," is not an unfair description of Mr. Archibald Marshall's new novel, "The Eldest Son." As in his earlier story "Exton Manor," the subject is English country life, the manner of writing is leisurely, the humor is gentle and pervasive. A blunt and irascible but kind-hearted Squire; the Squire's eldest son, who is equally obstinate but has better judgment, the American widow whom the son loves and the father thinks he hates, jolly twin younger daughters of the Squire, a lovable old nursery governess, and a few other people, some pleasing, others selfish, furnish the agreeable talk and the slight action. There is nothing exciting, but a great deal that is pleasant and cheerful, while no recent book has so exactly presented well-bred Englishmen and Englishwomen. (Dodd, Mead & Co., New York. $1.25.)

We know that readers of The Outlook have recognized the charm and humor of the short stories by Mr. Edmund L. Pearson dealing with boy life which have appeared in its pages from time to time during the past year or so. One of these, and we think one of the best, was that called "West Injy Lane," which appeared in our October Magazine Number. These stories, together with a few others, have now been brought together in book form under the capital title "The Believing Years." Every man may look back to those days when he was a boy and believed implicitly in his own large intentions, and in the bits of folk-lore and youthful tradition which passed current with the boyish imagination. Mr. Pearson has made admirable use of this trait, and in each of his tales has gently brought out a situation or a bit of fun which is essentially, though quietly and almost slyly, humorous. (The Macmillan Company, New York. $1.)

Mr. Arthur Train in his "Confessions of Artemus Quibble" presents the autobiography of a New York "shyster" lawyer who, under the guidance of an abler and even more unscrupulous partner, steps beyond the line that separates chicanery from crime, and on the last page starts for Sing Sing as a convicted felon. No one acquainted with the recent history of the New York courts will fail to recognize the fact that use has been made of the notorious deeds of certain scoundrelly lawyers, but there is also a liberal seasoning of fiction. The book is intensely interesting, and it has its practical value also as showing an abominable state of things which unhappily is not yet altogether done away with. All reputable lawyers are anxious to have men of the Quibble type disbarred and punished, but such scamps are clever as well as unscrupulous, and it is not always easy to find the man who is willing to "bell the cat." Mr. Train knows his subject in every detail, and the incidents he relates illustrate dramatically the tricks and frauds of shysters and blackmailers. (Charles Scribner's Sons, New York. $1.50.)

In "The Story-Life of Washington" Mr. Wayne Whipple has put together chronologically the various stories that have been told about the Father of his Country. The particular and, we must admit, very attractive feature of this work is that Mr. Whipple includes the legends as well as the true stories; for example, he does not fail to tell again the famous cherry-tree story. The two volumes of the present work are thus a decidedly restful and unconventional contribution to history. No matter how much one must eliminate in order to make the record a true history, the character of Washington as developed in these pages, while perhaps not particularly notable to the very serious student, does, as he must allow, live in an atmosphere of its own, much more, indeed, than it does when we read some up-to-date biography from which all of the legendary and much of the merely personal may have been ruthlessly excluded. (The John C. Winston Company, Philadelphia. $3.)

Mr. Gilbert Watson's tale of the St. Andrews Golf Links will attract readers who enjoy Scotch character and scenery. "Toddie" was a faithful caddie, a full-grown man and a confirmed woman-hater. How he was softened in heart and reformed in habits and general cleanliness

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through the somewhat drastic influence of a serving-maid should not be told here. The love story of the master and mistress is subordinate to Toddie's romance. Bits of true Scotch humor glisten here and there through the readable pages. (The Century Company, New York. $1.20.)

"When Woman Proposes," by Anne Warner, is a slight little story told with some wit, and sufficiently interesting in its development to hold one's attention for an hour. The unconventional heroine, inconsequent in effect, but of a deadly consequence in act, is the product of singular circumstances. The hero is just a handsome young captain with a proper sense of duty. What Nathalie dares to do to have her will belongs to the order of modern romance which involves an entire government in the love affair of two insignificant units. The illustrations and decorated pages are far from being beautiful, but may be symbolical of the overwrought heroine. (Little, Brown & Co., Boston. $1.25.)

It is a pleasure to see once more delightful pictures by Kate Greenaway. The publishers of a really beautiful edition of Browning's "The Pied Piper of Hamelin" are fortunate to have such illustrations for their edition. Notably attractive is the picture of the children dancing around the tree, while the Pied Piper sits on the bank and plays his pipe with a few of the smaller children clustered about him; and we do not wonder that the publishers have used this picture three times, once on each cover and once as a frontispiece. Equally pretty, and even more quaint, is the four-page procession of the children following the Pied Piper. The coloring of the pictures is all that it should be; altogether, the little book will make one of the daintiest of Christmas books. (Frederick Warne & Co., New York. $1.50.)

The best book by far which we have seen on "Aerial Navigation" is one with that title by Albert F. Zahm. Historically the book is complete, and includes the early history both of passive balloons and power balloons, or dirigibles, as they are more often but less exactly called. Coming to the more important chapters on the modern flying-machine, the extent of the author's information and the clearness with which it is put before the reader are noteworthy. The photographic illustrations, drawings, and diagrams are numerous, and are rightly placed in the book. Chapters are included on such interesting subjects as "Forcing the Art," "Cyclones, Tornadoes, Waterspouts," while there are appendices on "The Aeronautic Letters of Benjamin Franklin," "Military Dirigible Balloons," and other topics. To all students of the new art of navigating the air the book will be of positive value for reference and information. (D. Appleton & Co., New York. $3.)

"The Story of Two Noble Lives," by Laura E. Richards, is a beautiful tribute to her father and mother, Samuel Gridley Howe and Julia Ward Howe, names known all over our land and still held in reverent memory across the sea. The little book is adapted from an earlier volume and is especially designed for use in schools. It has the genuine simplicity so often an inherent part of the great personalities portrayed. Dr. Howe began his work for his fellows as long ago as the time when Greece fought for her independence, in 1824. He lived in Greece for six years, soldier and surgeon and the best kind of social worker, solving problems that now require elaborate conventions even to discuss, and raising money himself to carry out his helpful schemes. Of his work for the blind in Boston it is needless to speak. The name of his pupil Laura Bridgman is as well known as that of Helen Keller. The abuses common in the treatment of the insane roused his efforts, and his spirit was apparently undaunted. He often said, "Obstacles are things to overcome." Truly he followed the Master, and in his wake the blind received their sight, the dumb spake, and the poor heard good tidings. His life is still an inspiration to those who work for their fellow-men. His wife, so recently gone away from a devoted circle of friends, lived to a beautiful old age. Indefatigable at home among her children, she entered sympathetically into Dr. Howe's philanthropies, and yet made a distinct place for herself by her own public activities and with her busy pen. The story of her "Battle Hymn of the Republic" is told with great effect, and will influence children of our day to reverence the patriotism of their ancestors. No better book nor more interesting book could be given to school-children to read than this simple story of the magnificent victories of these true heroes of peace. (Dana Estes & Co., Boston. 60c.)

In "England under the Hanoverians," the sixth volume of the Oman co-operative history of England, Mr. C. Grant Robertson has done a really excellent piece of work. It is no easy task to deal either adequately or fairly with the remarkable personages and momentous events of this most significant period in English history—a period which witnessed a succession of great wars, the rise of England to imperial greatness, the loss of her most valuable colonies, and the development of an industrial revolution that radically changed the national mode of life. But Mr. Robertson shows himself equal to the demands made on him. The only persons likely to take issue with his interpretation of movements and events are extreme Tories, whose prejudices are such that nothing would satisfy

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them short of a narrow, one-sided interpretation, such as was given recently by another historian of the Hanoverian period, the Rev. Dr. Hunt, with whose intolerant and intolerable work Dr. Robertson's volume stands in refreshing contrast. Its main points of excellence lie in its author's appreciation of the significance of the period in its constitutional, international, and economic aspects, and of the importance of the biographical treatment of history. No historical work can be really successful that subordinates the makers of history to the events in which they participated and which by their wisdom or folly they helped to bring about; and Mr. Robertson rightly lays stress on the personality and careers of the great empire-builders and empire-wreckers of the period—the Walpoles and the Pelhams, the Pitts and the Foxes, the Butes and the Norths, the Castlereaghs and the Cannings. These, as he depicts them, are more than names; they are flesh-and-blood beings, brought near and made real to us in all their virtues and defects. And if, on the one hand, Mr. Robertson makes plain that his "heroes"—even the mighty Chatham—were not altogether heroic, he strives earnestly, on the other hand, to do justice to those whom he has to condemn, notably the "chief villains" of the play, the Hanoverian monarchs themselves. His treatment of what is to us, of course, the most interesting and important phase of the period—the American Revolution—is exceptionally good. The views he holds with respect to it are virtually the views held by the best American historians. That is to say, the Revolution is presented as the result, not of systematic and conscious oppression on the part of the mother country, but of the inherent defects of the old colonial system and of the innate love of liberty in men of Anglo-Saxon blood. Moreover, Mr. Robertson frankly expresses a belief that the Revolution was a good thing for both England and America. His volume, it may be added, contains an admirable bibliography, indicating source material for the student who would become more fully acquainted with the period. (G. P. Putnam's Sons, New York. $3.)

"The Book of Courage," by W. J. Dawson, follows a long line of the author's essays upon human conduct—all helpful because they are filled with "sanctified common sense." There is no encouragement offered to the seeker after silken days of luxurious ease. The realities of life are faced, and advice is given as to our adjustment to difficult conditions. For a discouraged soul the book will prove a tonic, reaching perhaps to some who would not be touched by a more deeply spiritual appeal. The topics suggest the line of thought: "The Need of Courage," "The Failure of Friendship," "On Losing Money," "On Ill Health," "The Courage of an Obscure Life," and "The Meaning of Life." The author says that life means something so totally different to a great poet and a highwayman, for instance, that it is difficult to find a common denominator. Yet he gives this working definition of life: "Life is the pursuit of happiness through self-development, in accordance with evolutionary law." In the Puritan's noble revolt from license he lost the truth of happiness, but this truth gives man his right to life. Self-indulgence is not happiness, while often self-denial is. The discussion of this point brings the writer to his highest expression. He declares that in making the best of all means of self-development we are working out our own immortality, and in this belief we are saved from despair. Prefacing each chapter there are poems of decided merit both in thought and form. "The Book of Courage" will be one of the few books to give to a friend who needs just a word of encouragement. (The Fleming H. Revell Company, New York. $1.25.)

Mr. Kenyon Cox has prepared the public to appreciate his "The Classic Point of View." This is the title of his latest volume. It comprises the lectures delivered by him to art students in Chicago. In these lectures Mr. Cox explains the difference existing among various schools of art; he instructs concerning design, drawing, light, shade, color, technique. But he never instructs in a dry-as-dust method. As in his pictures, so in his lectures, there are plenty of high lights. And these high lights consist now in some apparently unusual but always pertinent criticism of old masters, now in illustrations from modern masters. The book will repay reading and re-reading, if for nothing more than to note Mr. Cox's ability to pack his sentences with suggestive meaning; for example, take his definition of the classical spirit; it is "the disinterested search for perfection; it is the love of clearness and reasonableness and self-control; it is, above all, the love of permanence and continuity." (Charles Scribner's Sons, New York. $1.50.)

Who knows anything about Lecce? Travelers in Italy know Lucca, yes, but Lecce? Few even know just where Lecce is. And yet, after reading Professor Martin Shaw Briggs's "In the Heel of Italy," one will always remember that Lecce is in that heel, and, indeed, gives a very considerable distinction to it. In the first place, Lecce has preserved something of its Greek impress right through Roman, Norman, Spaniard, and Italian domination. In the second place, it was here, says the author, that the Baroque movement in decorative architecture found its fullest and highest expression, and he offers many an illustration to confirm his text. The exposition of such a place is well worth while. (Duffield & Co., New York. $3.50.)

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BY THE WAY

Kansas City is making a campaign for sanitary restaurants. Its Board of Health is to inspect all kitchens in hotels, cafés, and lunch-rooms, and once a month to publish a list classifying restaurants as excellent, good, fair, or bad. Cleanliness, ventilation, freedom from insects, and sanitary plumbing are the criteria of "excellence." It is to be hoped that this campaign will extend to other cities, where such inspection is greatly needed.

The British Post-Office Savings Bank celebrated its jubilee last month. In 1861 there were 300 postal banks; now there are 15,000, with 8,000,000 depositors and more than $800,000,000 in deposits.

The loss by fire in the United States and Canada during the first four months of 1911 was $87,577,000, as compared with $67,222,100 during the same period in 1910. If this rate is maintained throughout the year, the loss, with the cost of maintaining fire departments added, will, it is estimated, amount to $500,000,000. This amount might be reduced to $90,000,000 if the fire waste of America were the same proportionately as that of Europe. And there are a number of ways in which we could spend $410,000,000 to better advantage than in paying for fires and the services of fire-fighters.

Tacoma, Washington, has instituted a Social Service Board, with a membership of six men and six women, to exercise a guardianship over places of public amusement, to investigate moral and social conditions especially where young persons are concerned, and to aid the juvenile court. One of its duties is to "prevent the publication of the name or offense of any juvenile offender," with a view to shielding youthful delinquents from the hardening effects of publicity.

King George V of England and Queen Mary are expected to leave England for India about the middle of November to take part in the Durbar. They will travel on the new liner Medina, which will be escorted by four first-class cruisers, in command of Sir Colin Keppel.

The tangle of streets in that part of New York City which is known as "Greenwich Village," where West Fourth Street crosses West Eleventh Street, is to be unraveled to a degree by the extension of Seventh Avenue to Varick Steeet. This will involve the demolition of more than two hundred old buildings, and will give the West Side a much-needed additional thoroughfare.

A monument to Charles Stewart Parnell was unveiled in Dublin last week. The crowd that assembled is said to have been larger than had been seen in Ireland since the day of Parnell's funeral twenty years ago. John Redmond, the Irish leader in Parliament, was the orator of the occasion. He predicted the early triumph of Home Rule.

Texas cotton is finding a market in Japan, which has hitherto obtained its cotton supplies largely from India. Texas has an advantage in this trade over the States farther east, on account of its being so much nearer to the Pacific ports. "Shipping Illustrated" predicts that 100,000 bales will be sent this season to Japan.

In his jubilee sermon last week at Baltimore, Cardinal Gibbons, after saying that "no citizen should be an indifferent spectator of the political, moral, and economic questions that are agitated around him," expressed disapproval of the direct election of United States Senators, of the referendum, and of the recall for the judiciary.

A resident of Jerusalem, writing in the "Hibbert Journal," describes the monks of that city, whose numbers have been greatly augmented since their expulsion from France, as slothful and unscrupulous. He specially instances those attached to the (Greek) Church of the Holy Sepulcher, to which crowds of pilgrims come. The pilgrims pay for masses, writing their names on slips of paper. "A monk in charge takes the papers; a goodly pile of money rises by degrees. Finally the money is swept into a drawer, and the papers are torn up and thrown away"! The writer urges the reformation of the monasteries as a step toward reviving practical religion.

The "Engineering News" contends that "the United States has lost its supremacy as a field for the development of pioneer inventions." It says that "we are to-day something like five years behind Germany in iron and steel metallurgy." This condition is attributed partly to the work done by German technical schools and partly to "the attitude of the trusts toward inventive progress."

The fatalities due to railway accidents in America, shocking as they are, seem to be outdone in India by the fatalities from snake-bite. Wild beasts and venomous serpents together cause a loss of nearly five hundred human lives every week in India. Snakes alone caused the death of twenty-two thousand persons there in 1910, notwithstanding the efforts of the authorities to exterminate these foes of humankind.

The Peking-Kalgan Railway of China, 130 miles long, not including extensions now building, has, says the "Railway Age Gazette," been built in spite of natural obstacles which foreign experts declared were prohibitive to any Chinese engineer and possibly even to themselves. And yet "from the first reconnoissance to the driving of the last spike no foreigner had anything to do with its construction." Jeme Tien Yu, a Chinese engineer graduated from Yale, was the chief of construction, and to his genius the achievement is largely due.

Americans, according to a noted French chef, eat too much meat and too heavy breakfasts. Oatmeal, eggs, and meat, he says, make a "shocking breakfast," for which he would substitute coffee or chocolate and rolls. But will he teach American bakers to make the rolls that give the Parisian breakfast its satisfying quality?

San Francisco has recently opened a million-dollar playhouse—the Cort Theater. Its lighting and ventilating systems are of the most advanced type, and it will seat nearly two thousand persons.

The sharp-wittedness of the Russian gypsies is illustrated by a story told in the "Journal of the Gypsy Lore Society." A gypsy induced a farmer to join him in sowing money, promising a large crop of rubles. Having first sown a comparatively small amount, they got back each morning their capital with some addition, much to the delight of the farmer. Then they sowed a big sum, and got back—nothing! The farmer began to blame the gypsy for advising him to sow money. The gypsy answered: "Well, it's nobody's fault that there was a sharp frost early this morning!"

A German civil engineer, Professor Richter, has recently been released by Greek brigands who held him captive for several months while awaiting the payment of a ransom. The guards who had accompanied him were killed at the time of his capture, and he was subjected to severe privations, and finally released only after the payment of 2,500 Turkish pounds.

Large artificial lakes for the supply of water for the new Barge Canal in New York State are being made at Delta and Hinckley. The one at Delta, which will impound the waters of the upper Mohawk, will be four miles long and two miles wide and will contain 20,750,000,000 gallons of water, nearly a third as much as the great Ashokan reservoir which is to supply water to New York City.

The English Court of Appeal has rendered a decision in a somewhat curious case. An American who had lived for many years on a handsome yacht anchored off Colchester refused to pay taxes, on the ground that he was a non-resident, a ship not being a place of residence. The Court ruled that this applied only to a ship at sea, not to one constantly anchored near the shore, and assessed a heavy tax on the yachtsman.

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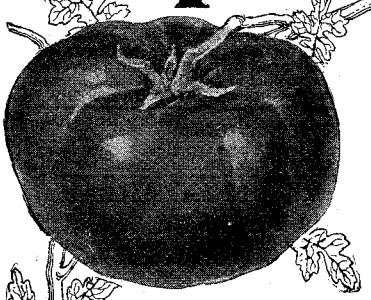

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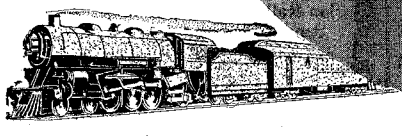

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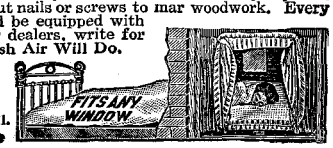

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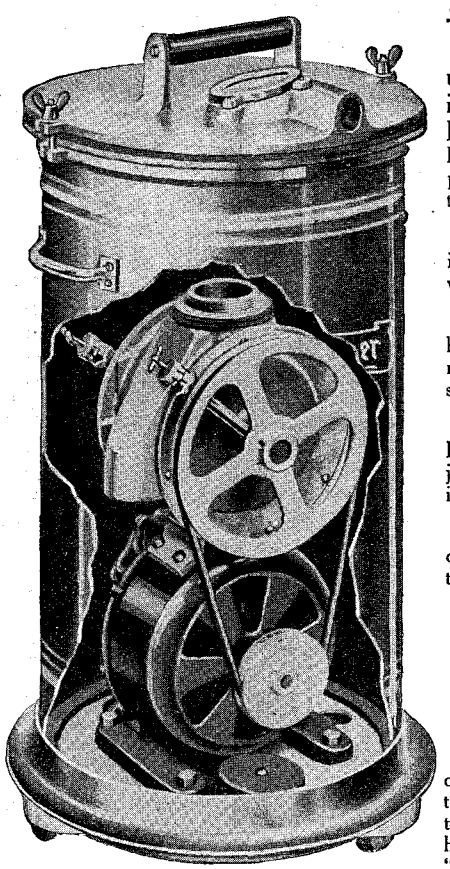

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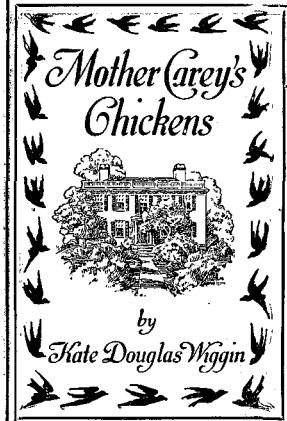

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